Evangelical Christendom.

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MONTHLY NOTES.

Almost all societies and institutions have presented her Majesty with a loyal address on the occasion of her Diamond Jubilee. The Evangelical Alliance has brought before Queen Victoria its aims in emphasizing Christian unity, and promoting civil and religious liberty among the nations of the earth. We are thankful to record that a gracious reply has been sent to the address. It is a remarkable and encouraging circumstance that almost a perfect unanimity has been called forth by this auspicious event. Not only has the note of loyalty sounded loud from every colony, but also all the kingdoms of Europe have shown their sympathy with the gladness. Some of the heartiest congratulations have come from our brethren in the United States. "Americans," says *The Boston Congregationalist*, "have hardly less reason than Englishmen to be interested in this celebration. They gladly recognise and honour the noble character and wisdom of the Christian woman who sits on the British Throne." And the fact is perhaps more clearly recognised in America than at home that "Queen Victoria is the first Sovereign who has not sought to exercise an undue and unconstitutional influence on the House of Commons." The government has been more entirely that of the people than ever before. The same truths are impressed on its readers by *The New York Independent*: "We love the Queen," it declares, "not for her long reign, but for her just reign. No ruler in the world is honoured as Victoria. All the other rulers of Europe exercise authority more absolutely than the English Queen; but all together have not the moral influence which she wields. We unhesitatingly take her as the best Christian of them all. Why? Is it not because religion is more a dominant power in the Queen's personal life? She loves justice because she truly loves God, and regards His Kingdom as a

kingdom of righteousness." One of the chief characteristics of her reign has been the emancipation of woman. She was in social fetters in 1887, but there is now hardly a department in the higher education, in commerce, in art, or in religion, where woman has not successfully asserted herself. It is noteworthy that the best phase of this movement was strikingly illustrated by the well-known American preacher, Dr. Pierson, in a sermon delivered by him at Notting Hill, on June 20. His text was Esther iv. 14: 'Who knoweth whether thou art come to the kingdom for such a time as this?' He pointed out that the ministry of women was cotemporaneous with the Victorian era. Never before had they come to the front in the causes of temperance and purity, and in Christian endeavour, and above all, in the great missionary impulse. All the great Zenana Missionary Societies have sprung up during her reign, while in America several of them are managed and officered entirely by women. We have cause to thank God for the healing and uniting influence exercised by woman in every part of the world."

It is very gratifying to find that the ablest of the secular journals of the day, *The Times*, recognised, in a leading article, "that there is a spiritual as well as a material side to national greatness." We are quite convinced that England's power and glory rest not chiefly in her unparalleled array of battleships, or in the mere physical courage of her troops, but in the secret spiritual forces which find a home in the breasts of those who live by faith on the Divine Son of God. These colour everything that makes our nation really great. *The Times* goes on to say: "The lesson has been taught before by some of our noblest men of letters—by Milton and Wordsworth, by Burke and Carlyle. We all acknowledge its truth in our hours of serious thought; but, none the less, we need, all of us, the warning words of the seer and the bard—'lest we forget—lest we forget!'" These happy allusions spring from the publication in the columns of *The Times*, on the same day that these comments appear, of the remarkable poem from the gifted pen of Mr. Rudyard Kipling under the apt title—"Recessional." No recognised hymn-writer has expressed more appropriately the deep religious sentiment that animates the faith and hope of numberless Christian people. It would be difficult to find more beautiful words in which to give utterance to the devout aspirations of those who sincerely pray for the best prosperity of this nation. We quote from *The Times* the poem as it appeared:—

RECESSIONAL.

God of our fathers, known of old—
  Lord of our far-flung battle-line—
Beneath Whose awful Hand we hold
  Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
  The captains and the kings depart—
Still stands Thine ancient Sacrifice,
  An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
  On dune and headland sinks the fire—
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
  Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
  Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
  In reeking tube and iron shard—
All valiant dust that builds on dust,
  And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord! Amen.

RUDYARD KIPLING.

One of the great events of this month of July is the Lambeth Conference of 1897. About two hundred bishops are gathered together from all parts of the world. They come not only from England and her colonies, and her missionary stations, but from the sister Church of the United States, which though not identical, as some would urge, with the Church of England, is very similar in her doctrines and government. Our Alliance has written a letter addressed to the Bishops who compose this Conference, expressing sympathy with the spirit of true unity, and the desire that they may be guided by the Holy Spirit in all their deliberations. We heartily sympathise with every movement which aims to recognise and promote the unity of the Spirit. But we cannot forget that, just at this moment, Colonel Sandys, M.P., has been presenting to Parliament a petition signed by nearly forty thousand persons, complaining of the unjust exercise of patronage in the Church of England by her Majesty's advisers. It is pointed out therein that out of a total of thirty-four home bishops, there were twenty High Churchmen, or Ritualists, and not more than five Evangelical Churchmen. It is urged that the outcome of this policy has been to revolutionize the Church through the dissemination of false doctrines by a large section of the clergy. Under these circumstances, it is difficult to understand how there can be this unity among the members of the Lambeth Conference. Their only chance must be to avoid all burning questions. It would be impossible to discuss our Lord's High-priesthood, or the Real Presence at the Lord's Supper, or the Confessional. Such subjects would be like a bombshell thrown into the midst. Besides this, we fear the tendency to make a new Pope, or Patriarch. All such ideas are foreign to the Word of God. We have no hint there of an Archbishop to whom half the globe should yield allegiance. It appears to us that true unity cannot exist with such discordant materials. And if uniformity should be evolved out of it, it would crush what was simple and evangelical. It is far better to recognise the unity that is inward, and not outward; that is spiritual, and not formal.

An excellent letter has lately been addressed to the Archbishops of Canterbury and York by the Council of the National Protestant Church Union, on the subject of their Graces' reply to the Papal Bull upon English Ordinations. It is pointed out that such a precedent is a very dangerous one, according to which the two Archbishops have claimed the right to make plain for all time the doctrine of the Church of England. They have read into the Prayer Book doctrines which cannot be found there, and they have endeavoured to show that the clergy of the Church of England are sacrificing priests, and have defended the theory of the Real Presence. Against all such notions the Council of the National Protestant Union firmly but respectfully protests. Such a denial of the doctrines of the English Reformation as is found in the letter of the two Archbishops cannot be too strongly resisted and repudiated.

It is extraordinary to notice what a blowing of trumpets we have had with reference to the landing of Augustine on our shores in 596. We cannot understand how those who have any knowledge of history can lay such stress on an event which had so little influence for good as the Italian Mission of the sixth century. There is no doubt that many of the inhabitants of this island were converted to Christianity very early, probably in the very days of the Apostles themselves. True religion had been established for more than five hundred years before Augustine landed in Kent, so to profess that "the English race were first brought out of darkness and error into the clear light by the preaching of Augustine" is a falsification of history. A far more important commemoration took place, about a month ago, when representatives of the Church of Scotland made a pilgrimage to Iona to celebrate the thirteenth centenary of the death of Columba. Dr. Macgregor, of Edinburgh, gave the principal address on this occasion. In it he extolled the character and work of Columba, and traced the Queen's succession to the throne to the first of the ancient Celtic kings, who was elected through Columba's instrumentality. Dr. Macgregor added: "Columba was made for the work he had to perform. His doctrines and practices were neither Presbyterian, Episcopalian, nor Roman Catholic. Columba and his monks were mainly evangelists—planting monasteries, founding churches, spreading the blessings of civilisation and religion, and labouring with zeal and self-sacrifice for the winning of men to Christ. Who would have thought that it was the humble Celtic saint, and not the proud Roman missioner, who was to have the far larger share in the first shaping of Scotland and of Britain as it was to be? The human agency that was to turn that strong race from heathenism to Christianity came not from Rome, but from the little island of Iona." Indeed, the true centre of English Christianity was Iona rather than Canterbury. At this period Ireland was filled with a primitive and Scriptural religion, and its leaders were possessed by an enthusiastic desire to propagate the Gospel. Many of them sought thorough instruction at Iona, and then went forth to witness in Britain. All historians concur in pointing out that the efforts of Augustine and his followers to introduce Christianity among the Saxons failed almost entirely. "Open the pages of Bede," says *The Christian Remembrancer*, "and we find extorting ungrudging praises from the honest but prejudiced monk, Scotch [*i.e.*, Irish] missionaries everywhere, either converting idolaters *ab initio*, or reviewing effectively abortive attempts from Canterbury." It was through Aidan, Finan, Colman, Chad, Cedd, and

other Irishmen that the Saxons were brought to a knowledge of Christ. Let us thank God that, through this recent celebration at Canterbury, attention has been called to the true facts of history, and that it has been abundantly shown that the missionary work which was permanent in England was that of the British and Irish preachers.

The Zionist gathering, fixed to meet at Munich on August 25 and following days, cannot but be an event of much interest to all students of the Word of God. The book entitled "A Jewish State," published by Dr. Herzl, of Vienna, a year ago, has produced a great sensation among Jews in all parts of the world. Dr. Moses Gaster, of London, Chief Rabbi of the Sephardim Jews of Southern Europe, said recently: "I feel a very keen interest in the scheme. I have always cherished the conviction that the future of the Jewish race lies in Palestine, and nowhere else. I presided some months ago at a mass meeting of fifteen hundred East End London Jews, and nothing could have exceeded the enthusiasm at Dr. Herzl's appearance." Rabbi Stephen Wise, of New York, says: "Zion must be rebuilt, because the law that went forth therefrom hath not prevailed among all of its professors. I doubt not that the American people will applaud and God-speed the hardy and hopeful upbuilders of a new Zion." Delegates representing Jewish societies in all parts of the world, have been chosen to meet at Munich. Baron Hirsch's Argentine scheme has failed, though backed by millions. No great success has been attained by Jews in the United States. But the Jews who went to barren Palestine have prospered. The land has already become fruitful. *Zion's Watchtower* expects that Palestine will be open to Israel in less than five years. God's purposes are being accomplished. What was said of Cyrus may be true of Dr. Herzl: "He is my shepherd, and shall perform my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Our readers are aware that during the past two or three years the Evangelical Alliance, while pleading constantly the cause of the oppressed and persecuted Armenian Christians, has at the same time been raising funds for the relief of the sufferers. Large sums of money have been received from members and friends of the Alliance, not only in our own country but in other lands; and these amounts have been forwarded, in great part, to Asia Minor, where the missionary and other correspondents of the Alliance have distributed the money to those most needing help amongst the survivors of the terrible massacres. Some portion of the fund has been appropriated to orphanages for the children, and other sums have been spent in direct relief of the widows and orphans. Not only in Asia Minor but in Persia, in South Russia, and in Cyprus, where there are large numbers of Armenian refugees, the money raised by the Evangelical Alliance has been distributed.

It is gratifying to know that while the Council in London have thus been enabled to help in this good work, some of the countries from which money has been received stand out prominently in the list of contributors. Perhaps the most striking illustration of liberality and deep sympathy is to be found amongst the Protestants of Italy. The Central Evangelical Committee of

Rome have alone forwarded to London a total of £450. When it is considered that the members of all the Evangelical Churches in Italy are poor people, who, in most cases, have to subsist on a small daily wage, we can realise how deeply their sympathies must have been stirred for them to contribute so liberally to the fund being raised for their suffering fellow Christians in the Turkish empire. Nor does this sum of £450 represent all that the Italian Protestants have done; for we have received from the *Chiesa Evangelica Italiana* also a considerable sum of money, and further amounts have been contributed in the Waldensian Valleys. Surely in all this we may thank God for the proof that the Protestants of Italy are not merely nominal Christians, but that they take a living interest in the cause of Christ outside their own country.

In this connexion, it is desirable also to mention that in Finland a great amount of sympathy has been awakened for the Armenian Christians, and considerable sums of money have also been received from that country. We some time ago referred to a similar expression of sympathy on the part of Swiss Protestants, in regard to the persecuted Stundists of Russia. Christian Switzerland, in fact, has done far more, in proportion, for relieving the Stundists than any other country. From the same people large sums of money have also been recently sent direct to Turkey for the relief of the Armenian Christians. There is much cause for thankfulness to God in these various manifestations for the true unity which exists amongst the followers of Christ, throughout the world. "And whether one member of the body suffer all the members suffer with it."

The ruthless sea has once more claimed as its victims a troupe of men, women and children, all "homeward bound." The melancholy loss of the s.s. "Aden" makes us tremble at the thought of the unutterable sufferings of those who endured such terrible days and nights on the battered wreck; hoping, almost against hope, that each day-dawn would bring to them the sorely-needed rescue. At the same time our sympathies are very tender for the bereaved relatives in the home-land: we sorrow with them in no perfunctory manner. Amongst the brave and noble women whom the hungry waves so cruelly devoured were two devoted missionaries—Miss Weller and Miss Florence M. Lloyd. *The Record* of July 9th publishes letters recently received from these ladies. They are like dying words that will surely live again. What a splendid spirit of Christian consecration these letters breathe! How whole-hearted the now-glorified ones were in the great Master's service! The pathos is very beautiful with which Miss Weller writes: "I must tell you this. Last year God has blessed and used me more than any year I have been in China: it has indeed been the best of all. God has given me much definite teaching in my own soul this year, and allowed me to see the fruit of the Spirit's working. He has allowed me both to reap and to sow, and so deepened for me the joy of His service." Surely all this was preparatory for the "far more exceeding and eternal weight of glory" that was so near! The soul of Miss Lloyd, too, seems to have been on fire with zeal for the coming of the Kingdom of Light and Liberty in the dark land of her toil. She almost seems to weep for the apathy of Christians at home when she says: "Nearly three years ago I saw in the paper *Go Forward*, that money was promised for a lady to come and work in Sieng-Tu; but no lady has ever

come, and we are only two, as we were three years ago." May many English ladies who read these touching words hear in them the echo of the Christ's own call bidding *them* go forward to the rescue of the perishing women of China!

THE LORDSHIP OF CHRIST.

By the late Rev. SAMUEL MARTIN, of Westminster.*

"*For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.*"—ROMANS xiv. 9.

"NONE of us liveth to himself:" "*To this end Christ both died, and rose, and revived.*" "And no man dieth to himself:" "*To this end Christ both died, and rose, and revived.*" "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's:" "*To this end Christ both died, and rose, and revived.*" "We are the Lord's:" "*To this end Christ both died, and rose, and revived.*" Or, as it is put in the text,—"*That He might be Lord both of the dead and living.*" If He be our Lord, we cannot live or die to ourselves; we must live and die to Him.

1. *Christ died.* The 'only-begotten Son' of the 'everlasting Father' died! He became flesh, and became man, that He might, as a man, die; We are born, and die; but it is not correct to say we are born to die. We are born to live, although we die. The human Christ was born to die. There is another termination to life (Heb. xi. 14) on earth; but Christ died. He might have been "translated so as not to see death:" but He died. He died voluntarily, choosing death, laying down His life. He died substitutionally and sacrificially; 'died for the ungodly;' 'died for our sins;' 'died for us.' He died as none before have died, as none else ever can die—"the just for the unjust." Men of the same age, without number, have died. Young men, good men, teachers, workers of miracles, leaders of the people, prophets, apostles, and martyrs; but all deaths are unlike that represented by the words, "Christ died." He died as fulfilling part of a covenant of peace between Himself and the Eternal Father, and on behalf of us men. His conception was miraculous and immaculate. His birth was the birth of births; and His death was the death of deaths. "Christ died."

2. *Christ rose.* He met the last enemy and fell, but rose! He 'entered the grave,' but came forth from it! Such a death demands speedy resurrection. He rose by divine power—by His own power, by His Father's, and by that of the Holy Ghost. And, rising, He proved Himself to be the Son of God, and He "became the first-fruits of them that slept." This event was attested by so many witnesses, and confirmed by so many infallible proofs, that if there be a fact established in history it is surely this, that Christ rose.

3. *Christ revived.* He lived again after death and resurrection, and He lives now. He who combines the natures and circumstances of Son of God and of Son of man, lives now! "God manifest in flesh," the Virgin's child, Jesus of Nazareth, the prophet of Galilee, the crucified One, lives now! The body lives, incorruptible in substance, glorious in appearance, exalted in form. The human soul and spirit live, as human in all their capacities and sympathies and affinities as when Jesus was on earth. The dual and composite nature lives—really God and really man. *Christ revived.* And Christ submitted to death, and Christ raised Himself, and Christ lives now that "*He might be Lord both of the dead and of the living.*"

We here remark, this implies that we men are not, apart from the mediation of Jesus Christ, living as we ought. If Christ died to be our Lord—if, so far as we are under His influence, we live "not to ourselves but Him," it is clear that, apart from His influence, we are in a false and erroneous position. And is not this true? In an unchristian state we are like the Prodigal Son in the parable while serving the citizen in the far country. We are like a straying sheep. We are like a wandering star. Our centre is ourselves. It is as though some planet in our solar system should

* Extracted from a volume entitled "Comfort in Trouble," published by Messrs. Hodder & Stougton.

continue to turn on its own axis and should cease to revolve around the sun; or, let me put it thus: If a child make his own desires his law, and his own pleasure his end, regardless of father and mother, brothers and sisters; if a citizen take his stand upon his natural and personal liberty, and upon his separate interests, regardless of the commonweal, such children and such citizens bring into the home and into the nation disorder, discord, and misery. The parents and the home are to be the end of the child, and the country ought to be the end of the citizen.

In like manner God should be the end of all His rational and accountable creatures: "He made us, and not we ourselves." He made us for Himself. We live in Him. On His earth we dwell. All that we enjoy He gives us. So that, on the double ground of relation and obligation, God should be recognised as our chief end. "The ox knows his owner, and the ass his master's crib."

To the end of restoring us to the true object of life, to the end of raising us from low and sinful ends, to the end of redeeming us from ourselves, and from each other, redeeming us to God, Christ "*both died, and rose, and revived.*" What a mistake, what an error, what a sin and misery must life be to oneself, if to reverse it, Christ "*died, and rose, and revived.*"

1. *Christ died* to take us out of the hand of the law as respects its penalties. He does not redeem us from the law as a rule of life, but from it as a cursing power. No law can be in itself sufficient which is not sanctioned by penalties. "The soul that sinneth, it shall die." Every sinner is exposed to death. Christ died to "redeem us from the curse of the law, being made a curse for us." The law of Moses required that the firstborn should be consecrated to God. But the firstborn were redeemable by a money ransom. And when that ransom was paid, the law of the firstborn had no more dominion over it. And we, in like manner, are redeemed, though "not with corruptible things, as silver and gold, but with the precious blood of Christ." The Mosaic law required also sacrifices for sins, and he who offered the sacrifice was free from the penalty. "The blood of Jesus Christ, God's Son, cleanseth from all sin." While in the grasp of the broken law the Son of God cannot be to us as an elder brother; He cannot teach us, or lead us, or guide us, or govern us. But Christ died that He might be Lord. The hand of the law is transferred from the sinner to his Saviour, and the man, being pardoned and justified, is free.

2. *Christ both rose and revived* to retain and consummate the possession of us secured by His death. A man striving for wealth dies in his endeavour to obtain it, but he does not rise to claim that which he has acquired. A man in carrying on a business, which he has established, dies; but he does not rise to conduct that business again. A man dies in making to himself a great name; he does not rise to listen again to the trumpet of fame. But Christ "died to be Lord," and He "rose to be Lord." The mother dies while giving birth to her child, or dies while bringing her children up; but she does not rise to care for her offspring again. Gethsemane and Paradise, the cross and the crown, Calvary and the celestial throne, sorrows and joys, shame and worship, work together to make Christ our Lord.

To every fine worker there is much that is attractive in continuing and completing a work. To sow and to reap is more satisfactory than to reap that which we have not sown, or to sow that which we are not permitted to reap. To lay the foundation and to build thereupon is more pleasant than to begin what we do not finish, or to finish that which we have not begun. "*Christ both died, and rose, and revived, that He might be Lord both of the dead and living.*"

3. The lordship which Christ claims is most noble in form, and complete in assertion, and sure in foundation. It is accepted and maintained for the great Father of all. Christ, in being Lord over us, reconciles us to God and redeems us to God. He shows us the Father, and restores us to the Father.

Christ as Lord commends Himself to us chiefly by His love, not by His position, or His glory, or His affluence, or His rights, or His authority, but only by His love. Love greater than that of Christ is unknown, impossible. And He commends Himself to our hearts by His heart.

Christ seeks to be Lord of our *intellect* by teaching us, by revealing to us the truth, by making us learn from Himself our creed, and receive from Him our religious belief. Christ seeks to be Lord of our *heart* by engaging our affections, by attracting

our love, by drawing toward Himself our desires, and by becoming the object of our hope. Christ seeks to be Lord of our *conscience* by healing it, cleansing it, rectifying it, and purifying it. Christ seeks to be Lord of our *character* by correcting it and reforming it. Christ seeks to be Lord of our *conduct* by controlling it and guiding it. Christ seeks to be Lord of *all that constitutes us*, and Lord in *all that concerns us*, by taking entire possession of us.

No lordship can be compared with that of Christ. It is more gentle than that of the mother, more pitiful than that of the father, more sympathetic than that of the elder brother, more loving than that of the husband, more efficient than that of any teacher or ruler.

He is Lord of the dead, of the dust that sleeps in the grave, and of the spirit that returns to God. And He is Lord of the living, whether they live before death or after death, live in the body or live out of the body, live in the body of humiliation or live in the body like unto Christ's, live on the earth or live in heaven, or live in an intermediate place, live by faith or live by sight, or live in a temporary spiritual sleep, Christ is Lord of the living. Lord of every state and stage of life, Lord of every condition of life. Lord of every relation of life. Lord of the dead, to raise them up, and Lord of the living, to sustain them in life.

1. Let us learn from this text the divine idea of human blessedness and well being. To live rightly and well, to live happily and prosperously, we must live to an object beyond and above ourselves. To seek selfishly our own is not to find our own. To live for the end for which we were made and redeemed is to find our own.

2. Let us learn the divine means of recovery. This is, for Christ to take possession of us as our Lord, and for us to live to Him as such. Hereby we are renewed into the image of God, and recover that which we have lost by our depravity and apostasy.

3. Let us learn the nature of true human liberty. True liberty does not consist in living to ourselves, but in living according to God's idea of human life.

1. Receive Christ—the "*Christ who died, and rose, and revived*"—as your Lord, ye who do not believe on Him, ye who do not call Him Lord. He seeks you to take possession of you, to reign in you, and to reign for you. Hide not from Him. Resist Him not. Avoid Him not.

2. Be not deceived, ye who "call Christ Lord, and do not the things which He require." The name Lord does not satisfy Him: He cares only for the reality.

3. "Crown Him Lord of all," ye who do recognise His lordship over you. Christ's end in dying, and rising, and living for you can be realised only with the consent of your heart.

4. Invade not His prerogative by judging those who differ from you.

5. Try to bring out into the life a perfect translation of my text.

SIR CHARLES ELLIOTT'S TESTIMONY TO MISSIONS.

THE editor of *The Church of Scotland Home & Foreign Mission Record*, in alluding to "On the Threshold of Three Closed Lands," says that he has received permission from the author, the Rev. J. A. Graham, M.A., to publish in full Sir Charles Elliott's valuable introduction to this choice book, and then remarks "it is one of the most beautiful and cordial testimonies to the value of missions that has ever been given by an Indian Governor":—

"This brightly written account of one of the most interesting and prosperous missions in India needs no introduction for the benefit of those for whom it is principally intended—the members of the congregations, associations, branches, and guilds scattered throughout the country, who are already acquainted with the work, who perhaps already support it with their contributions, or have helped to send out some of the workers, and whose warmer interest and more active assistance will be called out by a perusal of this vivid narrative. But for the sake of those who hear of the Mission now for the first time, and who may be tempted to think that a missionary's own account may be coloured, perhaps unconsciously, by too

favourable prepossessions, it has been thought advisable that one who has held an authoritative position in the country, and has seen the working of the Mission from outside should give his official testimony to the truth of Mr. Graham's description.

"During the five years that I was Lieut.-Governor of Bengal I spent a portion of each summer at Darjeeling, and no year passed in which I did not pay a visit to Kalimpong. I saw it first in 1891, when the church described in Chapter V. had not been completed, and the cemetery had only just been walled round. I saw it again when the tower of the church had been finished, and stood up a bright, conspicuous landmark visible from many miles around, as a lamp which shall not be extinguished till all the surrounding country is brought to the knowledge of our Lord and to faith to Him. I watched the growth of the little village chapels scattered about the hillsides, each gathering its little congregation under its wing. I visited, on the last occasion I was there, the well-arranged and admirably-equipped hospital under Dr. Ponder, where medical science is used to attract people to the news of salvation, and the cure of the body is made the forerunner of the cure of the soul. In the course of these years I became fairly intimate with the missionary body and with some of the native Christians. I knew their difficulties and discouragements as well as their joys and successes, and I can bear witness without hesitation to the accuracy of the picture drawn by Mr. Graham, and to the blessing which has rested on the Mission at Kalimpong.

"To take the lowest argument first, the assistance given by this Mission to the work of civilisation and good administration has been considerable. It has been the agent of the Government, as mentioned in Chapter VII., in the spread of education in this part of the country, in which some forty or fifty village schools are established, under the care of the missionaries and manned by their staff. It has co-operated with the district officer in keeping order in the village and in putting down drunkenness, gambling, and other vices. It offers to all the neighbouring population an example of the beauty of a Christian domestic life, and of the proper position which women should take in that life.

"Turning to the more definitely religious side, the missionaries have been unusually successful in converting the simple tribes from their animistic or Buddhistic beliefs to the Christian faith. Of the quality of the Christians Mr. Graham speaks with complete candour; there are men and women of all sorts—some weak and doubtful, some of distinguished purity of life and character. One such, who is not mentioned in these pages, I knew well—he was the first convert made by the Scotch Mission in Darjeeling, and is now filling the high post of Inspector of Police. In that office a man is open to much temptation to misuse his power, but no such charge was ever made against Bhim Dal. He constantly accompanied me in my tours in the hills, where his knowledge of botany and of bird and beast life was very instructive, and it was a real pleasure on Sundays to be able to call him in to join our family worship.

"The church of Kalimbong is remarkable for possessing three distinctive notes of true Christianity. One is the extent to which its affairs are managed by its own Panchayat, or Presbytery—for the missionaries wisely foster the spirit of self-government, and do not seek to rule their flock as autocrats. The second is the self-supporting character of the branches established in the various villages, which not only build their own churches but also partially pay for their own pastors, not looking for help to headquarters. The third is the missionary spirit which has led them to make the effort to proselytise in Bhutan narrated in Chapter XII.

"The three closed countries, Nepal, Bhutan, Tibet, into which no European (whether missionary or of other occupation) is allowed to enter, lie round Kalimpong, and it is natural that the missionaries should gaze at them with longing eyes. The time no doubt will come when the door will be thrown open, but for the present Government is compelled to refuse sanction to any attempt to cross the border, however much it may sympathise with the object. Meanwhile there is scope for all enterprise in the valleys and on the hill-sides of Darjeeling and of Sikkim, and a band of men is being trained there in the language, the thoughts, and the ways of hill tribes, and is thus acquiring knowledge which will stand them in good stead whenever the door shall be unbarred, and the light of Christianity admitted into those countries where now no white man is able to penetrate."

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, July 1897.

A FEW particulars about the two brethren whose tragic death in Madagascar has thrown a gloom over French Protestantism will not be out of place. M. B. Escande had been working in Sénégal since 1888. He returned to France last year for a well-deserved rest. Hearing that a French pastor was needed at once in Madagascar until new forces could be sent, he offered himself, was accepted, and started, leaving behind him his wife and children. At Tananarive a difficult task was in store for him—having to deal with the restoration of the numerous places of worship which had been forcibly seized and adapted to Roman Catholic services. He sought to do at Tananarive the work of a pastor, a preacher, and a professor—teaching French in the schools with a rare perseverance. M. P. Minault, pastor and president of the Consistory of Gensac, started at the end of March, also without his family. His was a soul of iron, and he was fitted in every way to inspire men and attract them to Christ. His field of labour was Fianarantsoa, the capital of Betsileo. M. Escande was accompanying him to this place, when they found death on the way. In all the French churches this dreadful loss has been alluded to, and special commemorative services held. The one at the Oratoire, Paris, attracted the whole Protestant public.

For the first time a conference of Protestant students was held last month at Versailles. The object the promoters had in view was the development of spiritual life for practical activity. About one hundred and fifty students met together. Medicine, law, literature, &c., were represented, while theology was in the minority. The opening meeting, under the direction of M. R. Allier, professor of philosophy at the *Faculté de Théologie*, was a social gathering. The meetings on Sunday were full of fervour and spiritual power, and closed with a large missionary meeting in the evening, in which the great question of Missions was considered from many points, with much enthusiasm. An excursion to Port Royal followed the next day, where Pofessor Sabatier awoke memories of the great Pascal and all those who, like him, were our fathers in faith and persecution. This helpful conference has created between its members bonds of a happy friendship, and it is hoped that arrangements will be made for an annual assembly of students to promote Protestant truth.

The "Protestant Association for the Practical Study of Social Questions" has been assembling its representatives and friends at Rouen for its eighth conference. The aim of this Association is not to prove that Protestants can solve the "Social Question," but simply to show that they are deeply concerned in it. Non-Protestants are eligible as members, as the presence of advocate Vermont at Rouen proves. He is a Roman Catholic who, since the war of 1870, has been the apostle of Friendly Benefit Societies, and his efforts have been wonderfully successful. Essays were read and addresses given on various important subjects, including Socialism and temperance. It is hoped that much good has been accomplished.

The Jubilee of the *Société Centrale d'Evangélisation* was celebrated last month. The first day opened with a service in the temple of Batignolles, under the presidency of Pastor Louis Vernes, President of the Consistory of Paris, one of the founders of the Society. At the afternoon meeting the delegates from the different sections presented their reports. In all directions, and even in the colonies, great efforts are being made to maintain and spread Protestantism. The evening service was largely attended, and proved to be a very profitable occasion. The report traced the history of the Society from its origin, and gratefully alluded to the increased support it had received each year from French Protestants. Useful and practical addresses were delivered, and were most cordially received. The second day was chiefly devoted to the reception of delegates and guests sent by all our Protestant societies, and of

foreign visitors from Alsace, Switzerland, Holland, Belgium, and Italy. Pleasant opportunities were afforded for social intercourse, closing with a garden party.

These days of Jubilee have not been waste of time. Faithful hearts have been encouraged and devoted workers cheered by this reunion in the common efforts they are making for the regeneration of man and society in the dissemination of the Gospel of the Divine Son of God.

GERMANY.

(*From our own Correspondent.*)

BERLIN, July 17, 1897.

DURING his last visit to the West of Germany, the Emperor, accompanied by the Empress, went to see the large institutions of Pastor von Bodelschwingh at Bielefeld. These now almost form a village—about two thousand people live there. May unhappy persons who find shelter and work there, and, after a lost life, learn to become again useful members of the human society! At the occasion of the Imperial visit, the Young Men's Christian Associations of the Rhine Province and Westphalia had sent as delegates some of their members who are well known. It was a grand gathering, and it must have made a mighty impression to see so many young men gathered as those who wish to serve the Lord, and to hear the hymns dedicated to the glory of the Almighty. The Emperor was much interested in what he saw at Bielefeld; he afterwards made a large donation to Pastor von Bodelschwingh for his institutions, and spoke words of warm recognition of his self-denying work.

The religious "Liberals" are making great efforts to regain their lost position at the ecclesiastical elections in October. They try to introduce changes, which are apt to increase their popularity. I think it is only for this reason that they now abolish, in those churches where they have the majority in the parochial councils, the rent for the pews. It is a question which is not quite easily settled. Churches with free seats are a great boon, and it is, perhaps, the right principle. On the other side, pew rent represents a valuable income to the Churches; they are church taxes paid willingly, and it is a comfort to have one's own regular place at Divine service. It is much worse that the religious Liberals also use the police regulations on the Sunday, which really prove a great blessing, as a means of attack against orthodoxy. Also an expression used by Pastor Berlin at one of the district synods is made use of in that way; the pastor was, perhaps, a little imprudent when, in a criticism of family life, he said that in certain classes it was rare that a bride could approach the altar with all church honours; but, finally, this has nothing to do with orthodox and Liberal views. It is only a question of morality, though we must admit that in this respect the country is not much better than the capital, and it would be unjust to deny that also here, in our large capital, many examples of a good and pure family life are to be found.

The Society for the care of Young Women has been enabled to purchase a site in the west of Berlin, in order to erect a large third home for young women of the labouring classes. The foundation stone was laid on June 28, and the Empress showed her interest in this good work by sending one of her chamberlains to make the first strokes in her name.

The German Society for the relief of the Armenians is now working in different parts with success. A number of these poor people have fled to Bulgaria, where they received a hearty welcome. Pastor Amirchanjang, an Armenian by birth, and a Stundist, who had to leave his own country and then Russia, has been sent to Bulgaria to take relief to the fugitives, and at the same time to evangelise among them. Pastor Lepsius, who is the heart and soul of this work, has now gone to Bulgaria to help with his advice and to report to the Committee here.

The next National Conference of the Evangelical Alliance, which had been fixed at Cassel in October 1895 for this autumn, will be postponed to next spring. At a meeting of the Committee, in which Pastor Dammann, president of the West German Department, took part, it was decided that the Conference should be held at Essen, Rhine province, in Easter week 1898. At the same meeting, also, Mr. Mascher, Baptist minister at Dresden, was present, to present the case of his

co-religionists. The German Branch of the Alliance has already once successfully intervened for the Methodists in Saxony. It now takes this matter into its hands, and it is to be hoped that it may succeed in hindering the many petty difficulties to which the Baptists are submitted in the Kingdom of Saxony.

SWITZERLAND.

(*From our own Correspondent.*)

BERNE, July 11, 1897.

THE 27th of June was a very gratifying day for Christians of the Canton of Zürich. A new law has just been passed by popular vote, with a considerable majority, inflicting severe penalties and imprisonment upon any who may be convicted of abetting certain grave immoral practices. Of course it met with organised opposition. But the passing of this new law will be a great boon to our country.

On July 7 a large Evangelical conference was held at La Tourne, in the Canton of Neuchatel, when eighteen brethren of different denominations took part in the proceedings.

At Unterstrass, near Zurich, some weeks ago, Mr. Radrafner died. For many years he was a director of the seminary for training Christian schoolmasters. He was a very able man, and has done great service to the canton. He will be much missed.

In different parts of our country meetings are still held in favour of our persecuted brethren in the Orient. Switzerland has now 300 Armenian orphans under her care. Indignation against the great Powers is still very pronounced. There is scarcely any hope left for the poor Armenians. May the Lord have pity upon them!

ITALY.

THE religious liberty which is accorded to the nation by public opinion, is taken advantage of by the clericals in order to draw attention to their influence and their dogmas. The festival of *Corpus Domini* has been ostentatiously elaborated and carried out, particularly in Milan, Palermo, Genoa, and Venice. The interningling of certain municipal councillors, mayors, and other civil functionaries, with the various ranks of clergy, caused much comment. There can be little to be said against processions as such; but it will be needful to keep a vigilant watch to see that the liberty does not eventuate into a monopoly, and that in favour of the Romish Church exclusively. The desire that Vatican rule shall be the dominant factor in politics, science, literature, and religion, bulks as largely as ever in the clerical mind, and to that end it ceaselessly strives. It has come to see that, territorially, it has small chance if it confines itself to so many acres of land; hence the desire to acquire the rule over *man*, always getting hold of the mind and will, so as to bend both in that direction which shall serve the ends of the body corporate. Vigorous and determined effort to enlighten the conscience and the understanding is needed if Italy is to be strong and influential amongst the nations; and the strongest support—both moral and material—may well be given to the Evangelical institutions, which are standing up manfully for freedom of thought, right of investigation, and the full sense of personal responsibility, first to their Maker and next to their neighbour: "Thou shalt love the Lord thy God with all thy heart, &c., and thy neighbour as thyself."

The very able pamphlet recently published by Professor Mariano, of the Naples University, is entitled; "Is Italy—*i.e.*, Roman Catholic Italy—Christian or Pagan?" He says: "I hold unflinchingly that the deadly malady which afflicts and prostrates the Italian life is to be laid at the door of the papal infallible pronouncements. They are soporifics—casting men into a deadly sleep, producing petrefaction, death.

Romanism is an external formalism, a mechanical contrivance. And it is for this reason that the springs of her energies, both moral and spiritual, are tainted. I am well aware that among thinking Italians very few are disposed to admit this fact, but that is no reason why I should abandon my convictions. . . . The disastrous effect of the reign of absolutism, and the action of papal catholicism on the Italian people is, to have reduced them to silence, to have stifled all instruction, all curiosity with regard to the problems which treat of the moral condition of society, to say nothing of those which touch the spiritual life of the individual soul."

The District Conference (Waldensian) of Rome and Naples recently held its sittings at Bari. The opening sermon was by the Rev. Theofilo Gay, from the text, "He must increase, but I must decrease." He made it bear on the triumph of Christ and Christianity. It was felt that there was so much power and encouragement to go forward in Dr. Gay's remarks that Conference unanimously determined to print and publish the sermon. After the usual formalities the meeting adjourned to the next day, when various papers on the state of the churches and stations were considered. The condition of the churches in some places was scarcely satisfactory, but there was always the bitter opposition of the priesthood to encounter.

Last Christmas several of these gentlemen of the cassock incited the people to maltreat the colporteur, and a few weeks after seven priests undertook to refute the doctrines preached by the pastor. To each of the statements made they replied, "That is in your Bible, but it is not so in ours. Your Bible ought to be burnt; it emanates from the devil." The pastor responded, "I am acquainted with the Vulgate—let us discuss that version." Whereupon the priests disappeared!

Very encouraging accounts were handed in from the Church at Naples, and it is on a fair way to become truly prosperous. The number of communicants is 226, of which 31 have been admitted during the year. The contributions in no case diminish, notwithstanding the effort which is being made to render the Church self-supporting. The various charitable undertakings and meetings for edification are all sources of strength to the cause of evangelical religion.

In the neighbourhood of Naples there are at least five stations which, although small, yet promise well for the future. They are little groups of true believers, who willingly confess their faith in the Saviour. The Gospel in Bari appears to have had the special protection of our Heavenly Father, without Whom the difficulties and trials that the community has had to contend with must have ended in complete ruin. Pray much for the pastor and his little devoted flock.

The Church in the Via Nazionale (Rome) flourishes. At the Thursday evening gathering for Bible readings, the numbers vary from 60 to 150. Forty-five catechumens were entered for instruction. The number of communicants stands at 210. Numerous religious and philanthropic agencies are being well sustained. The ordinary contributions of the members of the Church and congregation are on the increase. There are not a few signs of a deeper spiritual life among the people. Dr. Comba, the President of the district, forwarded an urgent letter to the assembly begging them to press upon the attention of the principal Churches the necessity of making a strenuous effort to become self-supporting. The letter was warmly received, and an order of the day was passed appealing to the Churches to carry it out as soon as possible.

The consideration of the new constitution for the Waldensian Church, which is to come up for discussion at the coming Synod, excited a lively interest. The following resolutions were passed: (1) That the Waldensian Church throughout Italy should be confided to one sole authority—namely, the Waldensian Table, with an adequate number of representatives. (2) The institution of a triennial National Synod composed of delegates, ministers, and laymen belonging to the various districts. (3) Consolidation and increase of power for the annual District Conferences or District Synods. (4) That the direction and administration of each separate district be confided to a head district, with ample powers, and responsible every year to the District Synod. The importance of these resolutions will be seen, embodying, as they do, the desire of the Churches and stations founded by the Waldensian missions south of the Alps to be considered as *one* united body. Such, in any case, is the desire of the district—Marche, Roma, and Napoli.—K.F.D.

TURKEY.

Our correspondent at Constantinople writes under date July 12, as follows:—

The question of the relations of our missionaries to the Armenian clergy has been gradually becoming delicate and important. During the massacres, and for some time after, the clergy were very grateful for the help given them and their people. But later, as they have recovered confidence, they have evidently become anxious respecting the effect upon their standing which the friendly relations of the people with us will have. The principle of the missionaries throughout the country has been to help the people back to courage and faith by urging a return to spiritual religion and personal relations to Jesus Christ. Great numbers of Armenians, who have derived benefit from such exhortations and from the study of the Bible to which they lead, have lost old prejudices against the missionaries, and appreciate the fact that here are truths and practical suggestions which their own clergy cannot give. Our sympathy for the Armenian Church in her troubles has been strong, and we have not wished to do anything or say anything which might injure that Church in its time of weakness. Finding that the clergy were turning their attention to the orphanages established under our care with the relief funds, and were inclined to charge us with using these funds for proselytizing purposes, our Mission, at its recent meeting, adopted a statement of general principles respecting the Armenian orphans thus under our care. We have hoped by this means to avoid any excuse for the clergy to turn their attention to breaking up our orphanages instead of devoting their energies to the rescue and education of the thousands of orphans whom we cannot care for.

The following is the statement referred to:—

On the Treatment of Armenian Orphans.

In view of the strong desire known to exist in the Armenian Church for some assurance that under guise of charitable care of Gregorian Armenian Orphans, American missionaries will not exercise upon them influences of the nature of proselytizing efforts, the Western Turkey Mission makes the following statement of principles governing the case of these children, recommending it to the adoption not only of the various stations of the Western Mission, but of the other missions of the American Board in Turkey.

1. The orphanages supported by funds in the hands of the American Missionaries, must of necessity be wholly under their care and control. Their full responsibility for the use of funds and for the choice of system and methods of instruction are essential conditions under which the donors have entrusted them with funds for this purpose. Moreover, there could be no outside interference, and no divided responsibility in these institutions, without injury to the minds and characters of the children themselves.

2. These orphans come for the most part into the sphere of our long-established schools. Hence the principle should apply to them which rules the administration of these schools—namely, the principle of seeking the broad Christian culture of pupils, in their minds and their souls; along with instruction in language and science, teaching them sound morality, and the necessity of entire self-surrender to the leadership of Jesus Christ as the only basis of right living and right thinking—we using for this purpose the Bible as the authority common to all Christians, but without sectarian or denominational instruction, carefully avoiding discussion of questions which divide Christian Churches.

3. Feeling warm Christian love and cordial sympathy for the Gregorian Armenian Church, and desiring only its highest prosperity, our opinion is that the utmost care should be taken to ensure that Gregorian orphans shall not, because placed by their friends in orphanages under Protestant control, be any the less Armenians in language, in love for their people, or in direct preparation for usefulness in the community to which they belong. And those in charge of these orphanages should welcome to the orphanages Armenian visitors, clerical or lay. By such a course we may expect to enjoy the approval and moral support of all fair and reasonable men.

4. The giving of religious instruction by Gregorian clergy within orphanages

under our control will not in general be found practicable. But those of the children whose guardians' desire it, should be allowed to attend the Gregorian Church on Sunday mornings, and at such special occasions occurring on week days as may seem proper; preferably, attended to and from the church by some one from the orphanage. At such times the children will, of course, receive at the church such religious instruction as the clergy may desire, and will not be hindered by us from confession or communion. At the same time, differing local conditions must require that many such details be left to the judgment of those in charge of the various orphanages, guided by the rule of not seeking to detach pupils from their present church relations.

5. In our view the supporting of orphans by missionaries in Gregorian monasteries, or, indeed, any form of divided or joint control over orphanages by missionaries and Gregorian clergy, is not at present desirable or practicable. Nor can funds now in our hands be applied by us to aid orphanages not under our control, although we should be willing to transmit to such Gregorian establishments any funds which the donors specifically designate to be so used.

Adopted by the Western Turkey Mission, in Annual Meeting, July 3, 1897.

CHINA.

"A GREAT AND EFFECTUAL DOOR" OPENED.

The following is from Mr. A. H. Harris and the Rev. J. Stevens, D.D., LIT.D., and is forwarded by request of the Shanghai Committee of the Evangelical Alliance:—

That a great change is taking place in the attitude of the Chinese, and particularly of the officials, towards Christian missionaries and their work, is apparent to every foreigner in China who has observed the course of events during the last few years. Whereas formerly the high mandarins were for the most part either contemptuous or actively hostile, many of them are to-day looking to the missionaries as a possible means of help and benefit to their country. Here and there, it is true, a man is found who shows the old spirit of proud superiority and antagonism to everything foreign, but such men are becoming fewer every year. It would be a mistake to assume that the officials are desirous that the Christian religion may spread and triumph. Probably, with rare exceptions, they are more or less indifferent with regard to Christianity. But they recognise that Western peoples have knowledge and power which China lacks, and they look to the missionaries with, perhaps, much the same feelings as the impotent man at the gate of the temple looked to Peter and John. They hope to receive something from the missionaries, but have little understanding of the greatness of the blessing they bring in the name of Jesus Christ.

With the masses of the people it is somewhat different. The missionaries have now for many years been in close contact with them over a large part of the Empire. Consequently they better appreciate the true object of the many-sided activity of the Christian Church which is carried on among them, and their quickened interest must be regarded as, in a considerable degree, interest in Christianity itself.

The signs of these two movements, the one among the officials and *literati* and the other among the masses, are manifold. Mention may be here made of some of the most important. (1.) The increase in the number of enquirers and converts is extraordinary. In Fukien province, and in the neighbourhood of the massacre of 1895, no less than 20,000 enquirers presented themselves last year in connexion with the three missions working there. Of these some 5,000 have been accepted as candidates for church membership. Dr. Griffith John, who has been labouring in Hupeh for thirty-five years, says that the increase of the last few months is unprecedented, and that the character of the converts is such as to inspire confidence. Similar statements might be made with regard to other provinces, notably Shantung and Manchuria. Even in Hunan, the most bitterly anti-foreign of all the provinces, there are now at least two devoted companies of Christians. (2.) The circulation of the Scriptures and of Christian literature shows a remarkable advance. The

increase in the sales of Bibles and Bible portions by the *British & Foreign Bible Society* may be gauged by the following figures: In 1896 the Society sold, through its agents in different parts of the country, 128,817 more books than in the previous year. The sales of the *American Bible Society* and of the *National Bible Society of Scotland* have also been phenomenal. The enlarged success of the Tract Societies can be no more than just named here. As an indication of what they are doing it may be stated that the Central Tract Society (working from Hankow) circulated last year nearly a million and a-half of their publications. Other and kindred societies, such as the *Society for the Diffusion of Christian and General Knowledge* and the *Educational Association of China*, have also felt the sweep of the flowing tide, and have contributed not a little to its force and volume. (3.) Medical and school work are now in high favour. In some instances officials of the highest rank have appealed to the missionaries to aid them in establishing institutions for the instruction of Chinese youth in Western knowledge.

If it is asked by what means this great and significant change has been brought about, the answer is plain. In the good providence of God, the late war with Japan was made a potent agency in opening the eyes of the ruling classes to the weakness and need of the country. Much of the prejudice and opposition of former years has, too, been disarmed by the influence of Christian literature, the beneficent and self-denying work of missionary physicians, the teaching in Christian colleges and schools, the interviews with prominent officials which the Revs. Timothy Richard, Gilbert Reid, and others have obtained, the efforts put forth by the *Society for the Diffusion of Christian and General Knowledge*, and, not least, the devoted lives of missionaries and their families.

The Christian Church has a great and effectual door opened of God in the China of to-day. True, there are still many adversaries. It is, perhaps, not impossible that there will yet be many days of trial and persecution both for foreign workers and native Christians in some parts of this wide field. But, all the more, the times may be said to be ripe for a greater, a more united and aggressive effort on the part of the Christian Church. A truly magnificent opportunity is now afforded to fully-equipped Christian doctors, teachers, and preachers. Will not the Home Churches hear the call of God in the present condition of affairs, and send forth and sustain such labourers as are needed for the ingathering of the Lord's harvest in China? The country has long been known as the "Celestial Empire." To Christian eyes it is evidently ruled not by its rightful King but by the prince of darkness. Shall not we seek to make it a Celestial Empire indeed, by bringing the Kingdom of God nigh to every section of it through manifestation of the truth?

AN "AT HOME" ON BOARD THE "JOHN WILLIAMS."

A GATHERING of an interesting and unique character was held on board the mission steamship *John Williams*, lying at Hoffnung's Wharf, Sydney, on Saturday afternoon, Feb. 13. Captain and Mrs. Hore, acting in conjunction with the Ladies' Auxiliary to the London Missionary Society, invited upwards of 100 ladies to an "At Home" on board the vessel, and of this number eighty accepted the invitation to be present. Evident pains had been taken to ensure the success of the gathering, the ship being scrupulously clean throughout; and almost every member of the ship's company was present to assist in the function. Flags were flying at each masthead, conspicuous amongst them being the large flag bearing the words "John Williams." The whole of the deck was covered with awnings to protect the visitors from the rays of the sun, and the sides of the ship were neatly draped with bunting. Afternoon tea was served on the upper deck, the Polynesian crew being most assiduous in their attentions to the ladies.

Early in the afternoon Captain Hore and his officers escorted the guests over the ship, Mr. Williamson performing a similar duty in the engine-room. After partaking of refreshments the company gathered together, and Lady Renwick, on their behalf, briefly thanked Captain and Mrs. Hore for the opportunity afforded them of meeting on board the missionary vessel, and hoped as a result of that gathering their

interest in the work would be largely increased. To her it was a heritage of joy and thought as she stood there and reflected upon all that had been accomplished in the past in the conversion of the heathen, and she earnestly hoped that they would one and all go hence determined to do more for the spread of Christ's Kingdom throughout the world. In moving a vote of thanks she trusted Captain Hore would say not a few words to them, but many.

Captain Hore, in replying, stated that instead of being thanked he should thank the ladies for their attendance that afternoon. He and Mrs. Hore were desirous in some way of expressing their appreciation of the many kindnesses they had received from their friends in Sydney, and as they were unable to invite them all to their own home, Mrs. Hore had suggested that they might all meet on the *John Williams*. It was just twenty years ago since he first entered the service of the London Missionary Society, and having been so long connected with their ships he thought there could be no better place for them to meet than on board the missionary vessel. Many of those present were able to inspect the vessel only when she was full of cargo, and her decks to some extent littered up; now they were able to see her in comfort. Fifty years ago this enterprise in which they are engaged was a very small one; now it was assuming a vast magnitude. Half a century ago a small schooner sufficed to do the work in the South Seas; now the vessel on which they were assembled, and which was supplied with both sail and steam power, barely sufficed for the work that was required of her. The work had spread, and the ship amply proved the necessity for her use. Each voyage she left Sydney filled even to her decks with various missionary requisites. Last voyage, which was the shortest she had yet made, the vessel travelled 9,290 miles, conveying thirty-three missionaries and their families, and 190 natives; eighteen mission stations were visited. Of the above distance 3,386 miles were performed under sail alone, and 5,904 under steam and sail combined.

Captain Hore then described the work in some of the islands visited by the vessel. At Manihiki and Rakahanga, in the Cook Islands, nearly every adult was a church member. The people also had beautiful buildings in which to worship, and yet in years gone by our missionaries had been unable to land there, owing to the savage nature of the people. The work was not always one of sowing and ploughing, but sometimes, happily, was one of reaping, and at Manihiki and Rakahanga the missionaries were reaping the rewards of those who had preceded them by sending forth from these islands teachers to New Guinea to preach Christ to the heathen there. It is the work of the missionary ship to visit these distant islands, to convey European missionaries there in order to encourage the pastors in their work; also to carry Bibles to them, and to convey some of their number as missionaries to New Guinea. In the crew of the vessel we had an object lesson, many of them being the sons of church members in the islands. Captain Hore concluded his highly interesting address by exhorting all his hearers to more earnest effort in winning the heathen for Christ. The crew then sang some of their island melodies in the Rarotongan language, among them being "Pull for the Shore" and "Home, sweet Home," after which Mrs. Hore presented to each a neatly worked guernsey, marked in white "L.M.S. s.s. John Williams," the gift of Miss Hill, a member of the Newton Christian Endeavour Society, Auckland, who had worked each garment with her own hands. The names of the crew were called out one by one by Captain Hore, and much merriment was created when he called upon "John Wycliffe" to receive his present. The last one called on was Daniel, a Samoan, whose father, Kirisome, Captain Hore stated, had been for thirty years a pastor in the Ellice Group. And thus terminated a most interesting and unique gathering, and one, too, which will long be remembered by those who were privileged to be present.—*From the "Chronicle" of the London Missionary Society.*

TRUE TO THE FAITH.—A Mohammedan convert in Persia has suffered confiscation of his property and the loss of both his ears, rather than surrender his faith. A year ago, this convert was such a fanatical Moslem that every night he went to bathe to wash off the pollution of contact with Christians during the day.

Missionary Notes.

JAPAN.—*The Missionary Herald* thus alludes to a great awakening amongst students in this progressive country: "A recent communication from Japan gives a full account of the remarkable interest awakened, especially in all educational institutions, by the visit of Mr. John R. Mott as the representative of the World's Student Christian Federation. Forty-two schools and colleges were visited, and deep impressions seem to have been made on the minds of many students. They attended the services in great numbers at Nagasaki, Yamaguchi, Kumamoto, Kyōto, Kōbe, Osaka, and numerous other points. On account of the large number of non-Christian students present, the services took on a more evangelistic character than in other lands. At Kumamoto the students of the Government College packed the halls so full that the doors had to be locked thirty minutes before the advertised time. Eleven hundred young men were present at Kyōto, and at Tōkyō 1,200 students of the Imperial University listened to the addresses. This is said to have been the largest audience ever assembled at a moral or religious meeting in the University district. After Mr. Mott's addresses, usually lasting an hour and a half, there invariably followed three or four after meetings, at which the way of salvation through Christ was presented as plainly as possible. Seventeen new college Young Men's Christian Associations were formed, bringing the total number in Japan up to twenty-eight. One half of these are in Government or non-Christian schools. This certainly is a remarkable report, and gives great promise concerning the future of Christian work in these higher institutions of the Sunrise Kingdom."

MISSIONS TO LEPERS IN INDIA AND THE EAST.—The twenty-second Annual Report of this Mission gives the following account of the spiritual results attending the good work: "So far as man can judge these have been more encouraging than ever. More than two hundred of the inmates of the different asylums have professed their faith in the Lord Jesus Christ, and have been baptised in His name. The Rev. G. M. Bulloch, who has had long experience in leper work, and who superintends one of the oldest of the Leper Asylums of India, says in a recent letter to Mr. Bailey: 'I should like to go on and tell you more and more about these believers in Jesus Christ. Do you wonder that one's heart is drawn to love them, and to rejoice when we see them responding to the love of God in Christ Jesus? Their sad lot physically strains the cords of pity to breaking sometimes, but the music of rejoicing echoes through the heart when we see them receiving the Lord Jesus into their hearts, and so becoming inspired with hope, and joy, and gladness.' It is interesting to note that there are now over one thousand professing Christians in the various asylums with which the Mission is connected."

AFRICA.—The Rev. D. Carnegie, writing to *The Chronicle of the London Missionary Society*, supplies gratifying proof of the power of the Gospel in the dying moments of the Matabeles: "Lately I have had personal talks with some of our old people who have died, leaving a testimony behind them of simple faith in Christ as their Saviour. They never came forward and publicly professed their faith, but they were very regular in their attendance at church. The light, though dim and secret, did burn in their hearts. From our enlightened standpoint it may have appeared so, but the eye of God can see what we cannot see in a matter of this kind. To one old man I said: 'Now, Masinyane, you know you are sinking; you will soon leave us and be no more in this world. Tell me, now, what do you wish? Where are you going, and what do you think about death?' His reply was: 'Oh, father, you have helped me always; take care of my child after I am gone. I know something about Jesus. I don't know where I am going, but He does, and this is enough for me.' To another, I said: 'Well, Taba, what about it now, and how about the future?' 'Oh, Umnali, you came to fetch us out of the hands of the enemy among the Matopo Hills. You did not fear death in order to save us, our wives, and children. I can't but speak honestly now to you at this hour. My word to you is, Jesus knows where I am going. He is my Saviour. I need no more.'"

THE PROGRESS OF CHRISTIANITY IN INDIA.—"At the beginning of this century Protestant Missions had only just been commenced in India, and were on a very small scale. In 1851 the native Christians numbered 91,100; in 1861 they had increased to 138,700; in 1871 there were 224,300; in 1881, 417,400; and in 1890 they were returned as 559,700. At the present time there are probably not far short of 750,000. 'A century of Christian toil has produced a Christian community of three quarters of a million.' There were very few children in mission schools at the beginning of the century. In 1851 there were 64,000; in 1861, 76,000; in 1871, 122,400; in 1881, 187,700; in 1890, 290,700. There are now close upon 300,000 children under Christian instruction. A writer in *The Harvest Field* summarises the present work in India as follows: 'There are to-day nearly three-fourths of a million of Protestant Christians; half a million of children are under Christian instruction; there are also 1,000 European and Eurasian preachers, another 1,000 lady workers, 5,000 native preachers and 10,000 native teachers at work spreading Christian truth among the people.' The growth indicated in these figures is very cheering, but when we remember that in London alone there are six times as many ordained preachers of the Gospel and probably twice as many other workers as in the whole of India, the need of more labourers in this great field will be apparent to all. Our Lord has commanded us to pray that the Lord of the harvest will send forth more labourers into His harvest. Do we sufficiently remember our duty and practise it?"—*From "The Zenana, or Woman's Work in India."*

INDIA.—*Lucknow.*—Miss Marston, in a report of her labours in *Woman's Work in India*, relates an encouraging incident of God's blessing resting upon Christian work amongst Indian women: "There is one of whom we may tell, without reserve, because her life's story has been finished. Some years ago there came to one of our Mohammedan schools a new pupil; she was a widow, neither young nor clever nor particularly interesting in any way, moreover she was lame. Her school days did not last long. Owing to her lameness, although she was most anxious to learn, she was obliged to leave, but not before she had learnt something of the greatest of all lessons, and 'the light of the knowledge of the glory of God in the face of Jesus Christ' had begun to shine in her heart. The work begun in the school was not left unfinished in the hospital, and then in her own home she heard more and more of Christ, till at last the resolve was fully made to rise up and follow Him. She met with little or no opposition from her own people, and one day she arrived at our house and was baptised. But though Askari Begam escaped any trial of *persecution*, a time of intense suffering and trial of *faith* lay between her and the inheritance to which she had obtained the right. Lameness, followed by blindness, to be succeeded by entire helplessness, and pain of all kinds made her life *physically* as dreary a lot as could be imagined, but it was not so spiritually. In the midst of it she could say gladly, 'No, I am not troubled, because Christ is with me. I have only one wish: that He should call me to Himself,' and so she bore her burden of helplessness and suffering to the glory of her Lord, and her life was anything but useless. The last scene was not what *we* should have chosen. She had asked to pay a visit to her Mohammedan brother and sister, as she often did, and while there, suddenly in a fit of coughing, the end came, and from that Mohammedan home, in the midst of this great Mohammedan city, she went in to see the King, for whose call she had been so longingly waiting."

MOROCCO.—*Medical Work in Fez.*—Miss M. Copping writes: "The house in which we now live is in a new neighbourhood, not very far from our first Fez home. It stands in a narrow, gloomy street, with high houses on either side. It has no windows, of course, and the upper floors project so as to keep out both light and sun. Our neighbours are mostly wealthy. The lady of this house is most bigoted, and in order not to hear the Gospel, as soon as I enter, she takes out her rosary and begins to chant, in a solemn tone, 'La illaha il lallaha, arrahman' (there is no deity but God the Merciful One); this she repeats ninety-nine times, but changing the last word each time. The work goes on steadily as before. We admit the sick four days in the week—viz., Monday and Thursday for men and boys, Tuesday and Friday for women. The Gospel service is carried on all the time in a large room at one side of the court, and the patients come over to the consulting room a few at a

time. Although there is much to depress one at times, as we come in contact with sin and misery, still the work is most encouraging. The attendance of patients at the dispensary during the month of December and January reached the large total of 1,423."—*From "The Monthly Record of the North African Mission."*

CANADA.—The following vivid description of the difficulties with which the missionary has to contend in some mining districts in the Far West is from Dr. Robertson: "Visiting a mining district, I concluded to hold a service in the village on the Sabbath. The only place available for the service was a drinking saloon; but the owner, in granting the use of it, stipulated that the 'business' should not be interfered with. An appeal to close for an hour met with a brusque refusal. At 11 a.m. I reached the place, but the audience did not look much like worshippers. In one corner of the room were four men seated around a table playing cards, and in another corner was a group of onlookers waiting the result of a game of draughts. In arm-chairs, tilted up against the wall, sat a number of men smoking, talking, and emphasizing some observation with words not usually heard in church. The proprietor of the saloon told me I could use the bar as a pulpit, and I stepped behind the barricade. On my left were liquor casks, tapped and ready; in front, a beer-pump; behind, bottles, glasses, decanters, flasks, demi-johns, and all the paraphernalia of a well-appointed bar. A request to remove hats and pipes was met with jeers, and the preacher told to go on. An attempt to sing evoked grunts, groans, and some low, soft, derisive whistles. Questions, interruptions, objections greeted me when I began to preach. An appeal to their sense of fair-play and an offer to answer questions at the close secured quietness, and the service proceeded. Drouthy souls came in, looked around quizzically, and stepped up to the bar. I had to wait till they were served. Some took their grog in silence, while others made remarks that in well-conducted journalism are indicated by dashes. Questions were put and answered. At the closing prayer two-thirds of the hats came off, and all stood bareheaded to sing, 'Nearer, my God, to Thee.' A vote of thanks was carried unanimously, although the mover protested that he did not believe a word of what the preacher said. Such a place cannot be the home of a congregation or Sabbath school, nor can prayer-meetings or Christian endeavour meetings be conducted there. Mission-halls are used for reading-rooms during the week, and keep men from haunts that are vile and dangerous."—*Extracted from "The Free Church of Scotland Monthly."*

PALESTINE.—This cutting from the *Church Missionary Society's* last report, concerning evangelistic work in our Lord's own land, will awaken sincere thankfulness: "The reinforcements to Palestine consist of a layman and his wife. The senior missionaries give expression to their thankfulness that Palestine was spared the troubles which raged in some other parts of the Turkish Empire. An Armenian orphan, whose father was killed in the massacre at Marash, was received into the Bishop Gobat School at Jerusalem. This school has 60 boys, the Girls' School has 191 day scholars and 12 boarders, and the Preparandi Institution has 17 students. An extensive though unobtrusive work is being carried on in the towns of Jerusalem, Jaffa, Gaza, Nablous, Nazareth, and Salt, and in the numerous villages of the country. Between seventy and eighty Moslem villages in the Jerusalem district are regularly visited, and the workers are almost always welcomed. Much wisdom is needed to avoid exciting the active hostility of the local authorities. Nevertheless, the missionaries are encouraged to persevere both by their faith in the promise of their Lord and by many indications that the Gospel leaven is surely, though slowly, making its power felt. In many places both Moslems and members of the Greek Church are most willing to listen, and ignorance and superstition are proving not impregnable to Gospel assaults. The mother of the keeper of the Great Mosque at Jerusalem listened attentively and repeatedly to the lady who visited her. Another woman bore witness to Christ as her Saviour to the women who went to her sick room, and refused in her dying hour to repeat the Moslem formula. One of the lady missionaries writes that she meets from time to time in the villages with women who are praying for forgiveness in Christ's name, and also to be kept from sin and the evil one, and she mentions one who was nicknamed 'Christian' on this account. The medical work at Gaza, Nablous, Acca, Salt, and Kerak is exercising

a widespread influence. The rivetted attention with which patients listen at Gaza to the Rev. Dr. Sterling's setting forth the claims of Jesus as the Son of God and Saviour is evidence of real interest. 'There can be no question,' Dr. Sterling writes, 'that a wonderful work is being done, and that the Gospel-light is shining.' The number of out-patients treated at Gaza was 11,400, and of in-patients 343. A firman was obtained from Constantinople for the Gaza hospital; it was granted in response to an application from the local Moslem authorities. The Governor who opposed the work at Kerak has been succeeded by one who has removed the objectionable restrictions."

CHINA.—*A Remarkable Awakening in the Foochow Mission.*—Mr. Gardner, of Shao-wu, which is 250 miles up the Min River from Foochow city, has recently returned to his station with his family. He first speaks of the annual meeting which had been held with the native Christians: "Owing to the chapel being small, a large number were told not to come, yet the chapel was filled to overflowing. Saturday of the annual meeting many went home, fearing that the chapel would be over-crowded on the Sabbath. Notwithstanding all this, when the Sabbath came there were so many that we were obliged to have an open-air meeting. The preacher at East Gate Chapel said, referring to the large meeting, he had 'believed such a thing possible, but now had seen it with his own eyes.' There is a great awakening all over the Shao-wu field. Nearly every preacher reported hundreds of enquirers in his district. The most distant out-station is Uong Tai, half-way between Foochow and Shao-wu. A new door was opened at this place this year. Our first visit there was in June. The leader of the movement is a middle-aged man holding a military officer's rank. Over 100 enquirers are now reported at Uong Tai. At Iang Ken over 200 enquirers are reported. The present chapel is far too small. They raised about 300 dollars, purchased land on which to erect a new chapel, and have asked us for plans and aid. At Tie So Fung a new chapel is in process of erection. At Sui Ken Tsai about 140 dollars have been subscribed, and besides this, land has been donated on which to build a chapel. At Kien Ten about the same sum as at Sui Ken Tsai has been subscribed to build a chapel. The most notable work of grace is reported from a place called Ku San. Last spring the eight students in the theological school were sent about to preach during the summer. One member of the first class was sent to Ku San, and a member of the second class was appointed to assist him. During the summer the work developed with great rapidity. From Ku San and vicinity about 500 enquirers are reported. They want a preacher, for whose support they will subscribe about one half the total sum needed. They will also subscribe, probably, several hundred dollars towards building a chapel. We now expect the theological student from the first class, who has served them this summer, will go there to be their preacher next year, on the completion of his three years' study."—*Extracted from "The Missionary Herald" (Boston).*

MADRAS.—The annual meeting of the Wesleyan Missionary Society this year was of unusual interest. Sketches were presented by the Rev. W. B. Simpson, from Madras, of the men the missionary is making amongst the natives of India; one or two of these will be read with appreciation: "We want to solve the problem of a self-propagating Church, and amongst the poorest and most degraded masses that come to Christ we want to get hold of men and women who, from the sheer force of internal conviction and the constraining love of Christ, will force the Kingdom of Heaven themselves. Now, what kind of men are they? In one village we had to baptise some forty people. Two nights before the baptism the headmen came down—angry, furious, because this work had been going on—with all the bitter antagonism of Demetrius and his fellow-craftsmen, because their craft was in danger. They called the men out of their houses, and said, 'Now then, those men that are going to become Christians stand on one side; those who are going to be with us stand on the other side. From the men who become Christians we take away work and land; we deny them the village washerman, we deny them the village barber, we deny them all we can. Now, those who are going to be Christians go on that side.' Everyone that was under instruction for baptism went and took his place. When the Lord God Almighty can breathe a courage like that into a craven slave we are seeing some evidence of the work.—We were instructing

some people for baptism. One man had come from ten till eleven o'clock at night to learn; he had become intensely earnest to become a Christian, but his wife absolutely refused. He came to me and asked, 'What shall I do?' I said, 'Go and pray'; and that man went alone to a bank in a little field and prayed for his wife. Consider this, that a man who has never prayed for anything except the most material blessings, and in the most mercenary way, goes out in the darkness of the night to pray for a soul! He lifted his heart up to God, and said, 'O God, whom I most dimly see, give Thy Spirit unto my wife!' And God answered that man's prayer, and that wife came the next morning, contrary to all expectation, and she and her children are the nicest and cleanest that we have in the whole of that Church!—We have one Christian man whose whole Christian life has been one record of iniquitous oppression. Instead of putting a post-card into the post-office letter-box, his master sent this man without food to walk seventy miles out and seventy miles back again, purely to irritate him. He was involved in a law-suit, and his lands were taken away. That man is a small Government servant, whose duty it is to take Government revenues to the head office, where I live, and that very man was seen, unknown to himself, standing in the midst of a large group of men of the same occupation, telling them how and why he had become a Christian, and how the Lord God had blessed him ever since he had become one; and not only did he there unobtrusively speak about his Master Christ, but he said, 'Come to my house and I will give you food, and I will tell you more about these things.' This is from the lips of a man who has had nothing but suffering on account of Christianity."—*Extracted from "Wesleyan Missionary Notices."*

FAMINE AND PLAGUE IN BOMBAY.—Education amongst the young in Christian schools in India has been seriously checked by the twin-scourge from which India has suffered. Extracts from Miss Kimmins' Report of the High School which she is conducting in Bombay are given in the annual *résumé* of the work of the *Zenana Bible and Medical Mission*. We cull the following incidents: "We are standing on the threshold of *a year which will long be remembered in India as one of unutterable misery and suffering* by her sons and daughters, and also by us who have adopted this country as ours. During the previous year the dark shadow of Famine has been creeping slowly, but none the less surely over the country, its form becoming more and more clearly defined when the rains failed. This overwhelming calamity is felt more or less in all parts of India, but in poor Bombay there is another foe to fight with, hand to hand with that of Famine—a foe more deadly in its effects, more relentless in its fury. The Plague, with all its attendant horrors has taken our beautiful city, the Queen of the East! in its deadly grip; depopulating the island, ruining its commerce, emptying our schools and colleges. At one fell stroke we see our School reduced to less than one-third of its usual number. Our Parsi and Hindu girls have fled in terror from the plague-stricken city. The panic has not yet spread much among the Europeans, but we feel that we are treading on very thin ice, which may break at any moment, and the whole School be submerged. Another trial has been that of parting with three of our best teachers, and I fear a fourth is going. For *three* years we have hardly had a break in our large local staff, and now, through a combination of unavoidable circumstances, we are called upon to part with those who have been real tested friends and whole-hearted co-workers. We can fill their places as teachers, but it will be long before we regain our lost position either with regard to the School or ourselves. I feel that much of the success of the School has been owing to the continuity in the method of teaching. I can only say with Job, 'What? shall we receive good at the hands of God, and shall we not receive evil?' We have sent our native Christian boarders to Nasik, as it was considered unwise for the Anglo-Vernacular School to be re-opened in Bombay under the circumstances. We have had a wonderful period of success. Now we have to trust God through what looks like comparative failure. But the work is His, and in His care it cannot fail. We do realise most deeply that His good hand has been upon us all through."

SALONICA.—When the whole population were waiting for the outbreak of war between Greece and Turkey, Dr. House was able to write from Salonica: "Never before, perhaps, in my touring have I had such continual sense of the presence of the Holy Spirit with me in the work. The spiritual interest before reported has kept

up to some extent here, and as a consequence we are expecting to receive four new communicants at our next communion. We are also happy to report that there have been awakenings in other portions of our field. In November I visited Skopia, Kafadartsi, Monospitovo, Murteno, Strumnitza, and Radovich; and in almost every one of these places meetings were held in which the Spirit's presence was felt, and I could not help feeling that, if we had had workers capable of continuing the meetings in each of these places, blessed fruits might have been reaped. I returned to the Strumnitza plain in January, and at the time of the Week of Prayer held a series of ten days' meetings in the two villages of Monospitovo and Murteno, which are only about a mile and a-half apart. I held daily meetings in each place, walking back and forth, and spending the nights alternately in each village. To the villagers the meetings seemed the most remarkable they had ever seen. Many outsiders were in attendance, and the numbers sometimes reached 90 and 100 in each place, it was said. Many rose to express their determination to live henceforth the Christian life. After-meetings were also sometimes held, in which individuals were invited to kneel and consecrate themselves to Christ and His service. In the village of Monospitovo some who rose were entirely new men, who appeared for the first time as regular attendants at evangelical services. However, the greater number of those interested were from the young people of the two congregations. I think as many as forty people in the two villages must have expressed their decision to live for Christ. Many children offered intelligent and even touching prayers for the forgiveness of sin. Family prayer, which seemed not to have been in use among some, was urged upon all, as well as the regular daily reading of the Scriptures. During this visit we received two new members in the village of Murteno, and at a later visit seven were received in Monospitovo, while a number who wished to be examined were put off until another time. As the result of this awakening there are now new followers in both of these villages. Recently a family of five or six members have been added to the community in Murteno, and now here, where in 1890 there were only three followers, there are some ninety-six adherents, and twenty-six or twenty-seven communicants, and a day school with some thirty scholars."—*From "The Missionary Herald."*

MALTA.—The Rev. J. Laverack, writes: "'Many coming and going.' These words fitly describe things in Malta, and indicate one difficulty at any rate in the way of consecutive work, and the building of the Church of God in this place. Pleasant it was to hear of three or four professed Christians amongst those who were taken on board one of our ships at Sierra Leone. One of these, who knew his Bible thoroughly, spoke most gratefully of the missionary who in Sierra Leone had led him to Christ, shown him the greatest kindness, and built him up in the faith. 'We have been through strange experiences,' said one of the brethren, 'but I can truly say I realised the presence of God from the beginning to the end. In our party were seven or eight Christians, and we met together as we had opportunity.' 'I have been converted eighteen months,' said another. 'On the coast I was told off to look after the sick. Some of my shipmates told me God was sending me there for His service. There seemed to be nobody else to point those dying men to the Saviour. I felt my responsibility and did my best. To one I often spoke. In his great pain I observed he frequently named the name of Christ. I asked him if his soul was saved. He said, 'Yes, I have been praying.' When the sounds of the 'Dead March' were heard, one sick man begged me to open the port and throw him into the water. Two or three professed to take Christ for their Saviour.' Said another, himself converted at our Soldiers' and Sailors' Home a few months ago, 'I have to thank you for copies of *Joyful News*. I assure you they were very welcome. The first I received at Brass. It was the only thing that came to our ship by that mail. I read and re-read it, advertisements and all, and so did others.' Since I commenced these notes, a naval friend. in the joy of his heart, has been to tell us one of his shipmates was brought to religious decision last night at the meeting at the Home. On Wednesday he will leave us, but he will have three or four who will watch for his soul 'as they that must give account'; and very likely by the time this reaches you, away in the old country, somebody who has prayed and wept over this Methodist boy, having heard the news, will be rejoicing with great joy."—*From "Work & Workers in the Mission Field."*

THE EVANGELICAL CONTINENTAL SOCIETY.—We have received the forty-eighth report of this useful Society. Its work is carried on chiefly in France, Italy, Belgium, Bohemia and Spain. Its method is to assist in promoting the spread of Protestant truth in these Roman Catholic countries by granting sums of money to Evangelical pastors and missionaries already in the field. From the numerous pastors assisted most interesting and encouraging information is given. There is very much to cheer in all the local reports. God's word, in the hands of devoted men, wedded to the Evangelical faith, is proving to be His own power unto the salvation of numbers in these priest-ridden lands. Much more, however, could be accomplished if the Society had a larger constituency of liberal supporters.

PORTUGAL.—Mr. H. W. Cassels, Oporto, Portugal, publisher of the *Biblia Sagrada Illustrada*, writes: "As one long resident in Portugal and actively interested in evangelistic work, I felt induced some seven years ago to undertake the publication in part numbers of the Word of God, illustrated from the plates of Messrs. Cassell & Co.'s well-known English Illustrated Bible. The printing was carefully executed in Oporto, and the pictures are worthy of the work. I determined that the task which I had set myself to fulfil should be carried out with care, strictly on business lines, and published at a low price, but I was not in a position to endure the large pecuniary outlay without returns. The version I decided to reprint was that answering, I understand, to some extent, to the Douay Bible used successfully amongst the Roman Catholics in Ireland—viz., the translation by the Padre Antonio Pereira de Figueiredo, but without the Apocrypha—which, however, we issue apart for the benefit of those who desire it, and in answer to those who accuse us of 'mutilating' the Bible—and instead of notes we printed the authorised Vulgate at foot. Figueiredo's translation is circulated by the noble British & Foreign Bible Society. Willingly did I give my time to the preparation of the work, supervising the correction of the proofs by competent Portuguese revisers and the many other details incident, so much did I see the crying need in these lands of superstition and unbelief of the dessemination of the living Word, which alone can scatter the darkness and give light and peace. Given a fair opportunity, I am persuaded that the effort would have pecuniarily paid its way. But from the first numbers onwards the book has been assailed by virulent opposition from the reactionary party. Probably no Evangelical publication ever met in this country with half so much antagonism, not from the masses, but from the priestly press, pulpit, &c., as this *Biblia Illustrada*. The consequence was that, although the work started with some hundreds of subscribers, it subsequently moved very much more slowly than I anticipated. I had, of course, to pay out large sums—some £3,000 in all,—while receiving, mostly in driblets, some £800 in sales, £300 in donations, and less than £200 from other sources; consequently I find myself a loser of more than £1,600 through the publication, and my resources are seriously crippled. I am therefore induced to ask the co-operation of others in the bearing of a burden too heavy for my shoulders, feeling persuaded that the effort which I have made to scatter 'the good seed' is one which will commend itself to God's people. If I find after the lapse of a few years that the large number of copies which I still hold move off, I shall only be too pleased to devote all the receipts, after the payment of expenses, to the furtherance of the work of the Reformation in Portugal, in which my brothers, other friends of my publication, and myself have been so long interested, and the needs of which were so perseveringly and eloquently laid before his countrymen by the late lamented Lord Plunket, Archbishop of Dublin."—*From "The Record."*

BRIEF NOTICES OF BOOKS.

Primeval Revelation. Studies in Genesis i—viii. By J. CYNDDYLAN JONES, D.D. Hodder & Stoughton.

THE main object of this book, which is the Davies Lecture for 1896, seems to be to demonstrate the absolute truthfulness as well as the intense reasonableness of the Mosaic account of the Creation. Blow after blow is dealt out to the "higher critics" and to those who regard man as simply the product of a material evolution. The author is a deep thinker, but for all that is never dull. He is too much of a poet for this, hence the richness with which he illustrates his points, though he does not allow poetic imagination to interfere with the force of his reasoning. While heartily commending the book for its loyal indication of the accuracy of the Scriptural record, we nevertheless cannot follow the writer in some

of his details. He believes that Moses compiled the Book of Genesis, using earlier documents, but was divinely guided what to retain and what to reject. He inclines against the view that man is of tripartite nature, which to us seems borne out in the two great temptations of Eve and of our Lord. What he says on this point is, however, little more than a passing remark. We should have preferred a higher view of inspiration. Still the many excellencies far outweigh any defects in the volume. The fact that Sir J. W. Dawson, Dr. Monro Gibson, and the Rev. J. Urquhart are among the authorities cited in favour of the arguments brought forward may show the direction in which those arguments tend.

In his introduction, where, in a masterly way, the good Doctor exposes the fallacies of those who deny the Mosaic authorship of the Pentateuch, he shows that the archaisms (or passages pointing to an early date of composition) far outnumber the supposed anachronisms to which the advocates of a later date are wont to appeal, also that these so-called anachronisms can be accounted for. Our whole soul goes out to Dr. Cynddylan Jones in the closing words of the introduction, which form perhaps the best paragraph in the book. Referring to the passage where our Lord speaks of not knowing the day of His coming, the Doctor writes: "Instead of seizing on one verse wherein He confesses ignorance of one future event, the one thing which He would not, and not which He could not, know,—instead of jumping at that one verse and waving it in triumph in proof of the Saviour's nescience,—it is the one statement in the Gospel which, more than anything else, tries my faith. That He knew all things I can understand and believe; that He was ignorant of one thing it is which staggers my intellect and strains my faith. Blessed Lord, Thou knowest all things; Thou knowest how hard it is for one of Thy followers, at least, to believe that Thou wert ignorant of one single thing. In the blaze of light encircling Thy brow, I fail to discover one spot of darkness, and, didst Thou Thyself not point it out, mankind would never have detected it!"

In the preface the author seems to hint that the present volume is to be followed by two more on Patriarchal and Sinaitic Revelation. We shall look forward with interest to their publication.

These Sixty Years: 1837 to 1897. E. M. Holmes, W. J. Gordon, and D. J. Legg. Religious Tract Society.

Of the making of books on her Majesty's Jubilee there seems no end. But as "a sketch of British progress under Queen Victoria," this really pretty volume of two hundred and twenty-four pages may fairly be said to carry the palm. It is a succinct record of the principal events in this unique and splendid reign. Everything about the book is bright, pithy, and instructive. It would make a capital text book for elementary and board school teachers. The chapter on "Literature and Journalism" contains a condensed mass of valuable information regarding the Press of the country. Those on "Science" and "Art" will supply the reader with a general idea of the immense progress that has been made in these branches of general culture which this memorable period preserves. The chapter on the "Navy and Mercantile Marine" will afford much profitable reading; while the illustrations of the earlier and later battleships bring vividly before the mind the immense strides that naval architecture has made in these wonderful years. The chapter on "Religion and Philanthropy" deals with those spiritual and moral agencies which have done so much to raise the tone of the lives of England's citizens, and have helped to send the elevating influences of Christian civilisation throughout the world. Many excellent portraits of literary and scientific men, bishops, preachers, and missionaries; and numerous other illustrations form quite a picture gallery of England's greatness.

Our Gracious Queen. Mrs. O. F. Walton. Religious Tract Society.

From the pen of the gifted author of "A Peep behind the Scenes," and "Christie's Old Organ," we have a beautiful album—summary of our good Queen's reign for the children of the nation, the young people upon whom will rest the maintenance and extension of the glory and greatness of this remarkable era. There is an engraving on almost every page of some person or place worthy of remembrance by the bairns in the people's homes. It is a striking volume indeed, and if we mistake not many a child's library will be the richer for its publication when the time comes for the Christmas presents to make the bright eyes of the little folk flash with delight—if not before.

Non-Christian Religions: Their State and Prospects. Rev. J. Murray Mitchell, M.A., LL.D. Religious Tract Society.

One of the valuable series of "Present Day Tracts," this brochure of Dr. Murray Mitchell will worthily rank with the eighty-one others that form a library in miniature of those Cardinal verities, examined by so many minds and from so many points of view, which make up the faith of Christendom. The tractate speaks for itself. In view of the onward march of the Gospel of God's love it is well that we should know something of the non-religious faiths that the spread of Christianity in all lands is steadily undermining. Hence we have in these too brief pages a popular presentation of Animism, or spirit-worship, Zoroastrianism, Buddhism, the Religions of China (Confucianism, Buddhism, and Taoism), the religions of Japan (Shinto, Confucianism, and Buddhism) and Mohammedanism. Quite evident it is that the Christian missionary, and the Churches generally, should make themselves acquainted with these old-time faiths, and so put themselves in a position to wage more successful spiritual welfare against them. And this Dr. Murray Mitchell helps all earnest and thoughtful Christian people to do in his able little treatise. We welcome it gladly, and are sure that its scholarly treatment, in so readable a form, of the non-Christian religions will be highly appreciated by those who sincerely pray, "Let Thy Kingdom come, and Thy will be done on earth, even as it is done in heaven." We should like to know that the whole series of these "Present Day Tracts" occupied a prominent position amongst the every-day books of reference that Biblical students and teachers of the people keep ready to hand.

Evangelical Alliance.

CAMBRIDGE CONFERENCE.

THE programme for the approaching Conference is not yet complete, but we hope to give it fully in our next issue. In the meantime, we may mention that among the speakers already secured for the Conference are the following: The Revs. Dr. Handley C. G. Moule, Dr. W. F. Moulton, Dr. J. Oswald Dykes, Dr. J. H. Rigg; the Venerable Dr. John Richardson, Archdeacon of Southwark; the Venerable Dr. W. F. Taylor, Archdeacon of Liverpool; Mrs. Isabella Bird Bishop, Mrs. Lewis; the Revs. Dr. Murray Mitchell, W. Roberts, B.A., Dr. David MacEwan, D. J. Stather Hunt, G. D. Hooper, and Dr. F. W. Baedeker.

As mentioned in a previous issue, the Council hope that a large number of members and friends from all parts of the country, will arrange to be present on this interesting occasion. Hospitality is offered by the local Committee for all who intimate by the end of August to the Secretary in London their intention to attend the Conference.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of the Council was held at the Alliance House on Thursday, July 8, Sir William Willis presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Wm. Roberts.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Johnstone Bourne, St. Leonards-on-Sea.
Mrs. Crewdson, Ambleside.
E. P. Hall, Esq., Lancaster.
Rev. H. W. Smith, Lancaster.
Miss E. W. Richard, Lancaster.
W. O. Roper, Esq., Lancaster.
Mrs. Blakemore, Lancaster.
Mrs. Macbean, Lancaster.
Miss Gilchrist, Lancaster.
Miss Seward, Lancaster.

Mr. Arnold gave an account of his recent Deputation work.

OBITUARY.

The Secretary referred to great losses sustained by the Alliance in the death of several valued friends: Mrs. Macfie, widow of R. A. Macfie, Esq., of Dreghorn; the Earl of Roden, one of the Vice-Presidents; Rev. Dr. David Brown, of Aberdeen; and Mr. Olaf Hansen, Secretary of the Danish Branch.

The Council desired that suitable letters of sympathy be sent to the bereaved families, with an expression of the sense of loss sustained by the Alliance in the removal of these attached friends.

JUBILEE VOLUME.

Mr. Arnold read a communication from her Majesty's Secretary of State for Home Affairs acknowledging the receipt of the address of congratulation, sent by the Alliance to her Majesty, together with the volume reporting the Jubilee proceedings of the Alliance. Sir M. W. Ridley adds, "I am to inform you that her Majesty was pleased to receive the same very graciously."

A communication was also read from the Queen of Sweden, thanking the Council for the copy of the Jubilee volume which her Majesty will read with great interest. The lady who writes in the name of the Queen adds, "her Majesty always follows your work with warm sympathy, and desires me to tell you how thankful she is for all the prayers offered for her."

CAMBRIDGE CONFERENCE.

In regard to the arrangements for the Cambridge Conference, Mr. Arnold reported that the list of speakers was not yet complete, but that progress was being made.

ARMENIAN CHRISTIANS' RELIEF FUND.

Letter was read from Mr. Peet, of Constantinople, thanking the Council warmly for the grant of £150 forwarded for the relief of the Armenian Christians at Oorfa and Van, and which was most timely. Mr. Peet adds: "I am very grateful for your copy of the History of the Alliance. The organisation is a tower of strength, for which we all give thanks."

WEEK OF UNIVERSAL PRAYER.

Communications were read from several of the Foreign branches on the subject of the programme for next year's Week of Prayer.

RELIGIOUS LIBERTY IN SAXONY.

Letters were read with reference to the difficulties and trials experienced by some Evangelical workers in Saxony, and the Council agreed to communicate in the first instance with the German branch of the Evangelical Alliance.

The meeting was closed with prayer by Rev. Dr. MacEwan.

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that, since last meeting, he had made a short Deputation tour, including one or two places in North Wales, where it was hoped to arrange for meetings hereafter.

On Tuesday, July 6, the Secretary visited Ambleside, where a drawing-room meeting was kindly given by Mrs. Bolton. This lady has on several occasions opened her house for gatherings on behalf of the Alliance, and on this occasion most of those who attended the meeting were already members or friends of the Alliance.

The Rev. Canon Bell, D.D., presided at the meeting, and, having opened the meeting with prayer, said:—

"This is a Society which I can commend heartily to you all. I entirely agree with its principles and objects—these ought to be dear to all who love the Lord Jesus Christ in sincerity. The Society holds without hesitation or qualification the doctrine of the Trinity in Unity, the Incarnation of the Eternal Word, the Atonement by the death of Christ on the Cross, and the Divine Personality of the Holy Ghost. It also maintains the plenary inspiration of the Holy Scriptures; man's ruin through Adam's fall; his redemption through Christ, and his regeneration by the Spirit. These doctrines are the very basis of Christianity, and are held by all the orthodox Churches, however they may differ on Church government, or on the modes and manner of worship. These principles are essential parts of that 'truth once delivered to the Saints, for which we are earnestly to contend.'

"So far as to the principles of the Society, now as to its objects. One of these is the drawing together into Christian union all who 'hold the Head which is Christ.' It does not seek to *create* unity among true believers: this has been already created, for all who believe in Christ unto salvation are already one in Him. They are 'knit together in one communion and fellowship in the mystical body of Christ our Lord'; 'built as living stones on the one and only foundation'; 'bound up in the same bundle of life with the Lord.' But though it does not seek to create a union, it seeks to manifest that union which exists under all difference, and which binds together all true believers in the fellowship of Christ.

"There is a morbid desire for unity on the part of some who would draw us into communion with the corrupt Churches of Rome and Greece, but this ought not to be thought of for a moment, but be put aside until these churches throw off their errors of doctrine and practice, and return to the pure Scriptural faith. But

to bind together in bonds of love the true sheep of the Great Shepherd without attempting to gather them into ecclesiastical fold is quite a different thing, and this is one great object, though not the only one, of the Evangelical Alliance. It also interferes so far as it can on behalf of Christians who are persecuted and suffer for Christ's sake, and its active sympathy and efforts have not been in vain, but have been productive of much blessing.

"So I am able to commend to the warm support of all this Evangelical Alliance, which seeks to keep alive the truth that amid all our differences there is a Church invisible, which enfolds and embraces all who love the Lord Jesus Christ in sincerity to whatever confession they belong: these and none else but these."

The Secretary dealt principally with the efforts of the past year or two, and gave details respecting the persecution of Christians in Russia, Turkey, and some other lands. At the close of his address, the company partook of refreshments, and free-will offerings were taken for the funds of the Alliance.

On Wednesday, July 7, Mr. Arnold proceeded to Lancaster, where Mr. W. Swainson had very kindly arranged for a drawing-room meeting in his house. This was the first occasion on which such a meeting on behalf of the Alliance had been held in Lancaster, and much interest was awakened among all who accepted the invitation to be present. After the meeting had been opened with prayer, Mr. Swainson, in a few well chosen words, referred to his own interest in the work of the Alliance, and gave this as the reason why he had invited a few friends to come and hear the address this afternoon. He believed that all there would be in sympathy not only with the principles of the Alliance, but with its active work, which was, however, only too little known.

The Secretary's address included a brief exposition of the aims and objects of the Alliance, but dealt more fully with its practical work. The particulars he gave regarding efforts on behalf of the persecuted Armenians and the Stundists of Russia, elicited many expressions of sympathy. At the close of the meeting several of those present gave their names for enrolment as members of the Alliance, and free-will offerings were also received towards the funds.

THE JUBILEE CONFERENCE VOLUME.

It will interest the friends of the Evangelical Alliance to know that the recently published volume reporting the Jubilee of the Alliance, has been presented to several Royal personages, who were known to be more or less interested in the world-wide efforts of the Evangelical Alliance. Copies of the volume were specially bound and forwarded, in suitable cases, to our own beloved Sovereign and to several other monarchs. We are glad to be able to give extracts from some of the letters received in acknowledgment of these presentation copies.

Communication from H.M. the Queen.

The Right Hon. Sir Matthew White Ridley, Bart., M.P., H.M. Secretary of State for Home Affairs, writes as follows: "Whitehall, June 24, 1897,—I have had the honour to lay before the Queen the loyal and dutiful address of the Council of the Evangelical Alliance, congratulating her Majesty on the completion of the sixtieth year of her reign, together with the book reporting the Jubilee of the Alliance, celebrated last year, and I am to inform you that her Majesty was pleased to receive the same very graciously."

Communication from the Queen of Sweden.

The Maid of Honour writes to the Secretary: "Stockholm, July 1, 1897,—H.M. the Queen of Sweden and Norway desires me to ask you to forward her Majesty's grateful thanks to the Council of the Evangelical Alliance for the book they sent her Majesty a few weeks ago, and which her Majesty will read with great interest. Her Majesty always follows your work with warm sympathy. Her Majesty also desires me to tell you how thankful she is for all the prayers offered for her."

LETTER FROM THE CROWN PRINCESS OF DENMARK.

H.R.H. the Crown Princess of Denmark writes to Mr. Arnold: "With much thankfulness I have received your kind letter and the volume just published, reporting the Jubilee of the Evangelical Alliance, and which promises me much blessing and interest in reading it. It is so kind of you to send it to me, and I value it greatly." The Princess then refers to other matters.

OBITUARY.

THE LATE EARL OF RODEN.

AGAIN we have to record that the angel of death has ushered into the "eternal light" of the Father's house another of the warm and faithful supporters of the Alliance. In the decease of the Earl of Roden we lose, with unfeigned regret, one more of our valued vice-presidents. His honoured father had also occupied a similar position among the vice-presidents of the Alliance, and had until his death been a well-known figure at its meetings. From the time of the late Earl's formal connexion with this Society many years ago, he has taken a deep interest in all the work the Alliance has done both at home and abroad—never losing an opportunity to exemplify the spirit of unity which dwells in the Universal Church of the living and reigning Christ. The persecution and oppression of Christians in the East kept all his sympathies keenly alive toward the great principles of religious freedom. As the Hon. Strange Jocelyn, he entered the Army in 1842, and became Lieutenant-Colonel of the Scots Fusilier Guards. He saw active service at Alma, Balaclava, Sebastopol, and Inkerman, and was for some time Commandant of the 2nd Jager Corps of the British German Legion. The medals he received comprise several which are much coveted; but better than all earthly honour and success he sought to be thoroughly equipped with the whole armour of God, that he might "come off more than conqueror" through loyalty to the Divine Captain of man's salvation. As our ranks are thinned by those who have finished their course and gone to share in the service which the "great majority" ever render in the King's Country beyond, we can trust our supreme Lord to raise up others who will hand on the "torch" of Evangelical truth to successive generations till "the day breaks and the shadows flee away." We sympathise sincerely with the bereaved relatives of this true friend of religious liberty and Christian union.

THE REV. DAVID BROWN, D.D., OF ABERDEEN.

The Evangelical Alliance has lost one of its oldest and warmest friends by the death of the Rev. Dr. David Brown, Principal of the Free Church College, Aberdeen, who passed away on July 3.

Dr. Brown had been for a great number of years a member of the Council of the Evangelical Alliance, and had frequently spoken at its annual conferences, where he was always gladly welcomed. Some of his addresses delivered on these occasions have been published separately, and have been widely appreciated, especially that on "The Scepticism of the Day: what it is, and how to meet it." The late Principal was also warmly interested in local efforts in the city of Aberdeen on behalf of the Alliance. On every occasion till last year, when the General Secretary visited Aberdeen, Dr. Brown was present and took part in the meetings held. So lately as November last, though Dr. Brown was unable to leave the house, the Secretary had an interesting interview with him, which showed that he retained all his clearness of intellect, as well as his warm attachment for the Alliance and all its work. Within the past few weeks he had written more than once to London, expressing his interest in the approaching Conference at Cambridge. He had also, up till quite recently, taken an active share in the arrangements for the observance of the Week of Universal Prayer in Aberdeen. One of the Aberdeen papers, commenting upon the wonderful vigour of Principal Brown, even when he was over ninety years of age, speaks of the activity of his mind and body as little short of marvellous; and a similar testimony will be borne by all who were brought into close association with him.

We call the following particulars regarding Dr. Brown's career from *The Aberdeen Journal*:—

"By his death the oldest minister of the Free Church has been removed. Though within a few weeks of completing his ninety-fourth year, yet up till within a comparatively short time of the end he retained in a wonderful degree that keenness of intellect which had extended his fame as a theologian far beyond his native land. For several years Principal Brown suffered from deafness and failing sight. His annual lecture to the students at the close of the session at the Free Church College continued up to the last to be marked by keen penetrative power, and a thorough familiarity with contemporary thought, but on the last two or three occasions the lecture had to be delivered by one of the professors, as the Principal could not see to read it. As long as he was able, Principal Brown was a regular attender at the Free South Church, of the session of which he had been a member since 1858. Owing to the defect in his hearing, the Principal was latterly accommodated with a seat on the platform on which the pulpit is erected in order that he might be able to follow the discourse; and here, as at various public meetings, the figure of the venerable teacher, sitting with his hand above his ear to assist in concentrating the sound as he listened to the utterances of the speakers, was a familiar and touching sight. For many years Principal Brown most willingly gave his services, when required, in various churches in Aberdeen and district, but the last time he preached was in 1893, the year of the jubilee of the Free Church. It would be difficult to estimate the value of his multitudinous labours, carried on with unremitting zeal through several generations of his contemporaries. David Brown was born on August 17, 1803. After his Grammar School curriculum at Aberdeen, Mr. Brown attended Marischal College, when he graduated M.A. in 1821, and completing his divinity course at the university, he was licensed as a preacher of the Gospel in 1826. His first experience was, for a young man who had lately completed his studies, a somewhat remarkable one, for he was launched at once on the metropolis of the United Kingdom as assistant to that erratic genius, Edward Irving. He found it eventually impossible to co-operate with that complete harmony which is so indispensable to successful congregational work, and, after an experience of eighteen months, he left the metropolis. His experience in London was of considerable value, and prepared the way for future usefulness. He had as yet no settled charge, but he for some time occupied the position of assistant to the minister of Dumbarton. With nearly ten years' experience from the time of his being licensed, he was well qualified to enter on full ministerial responsibility in a position which was eminently fitted to still more adequately prepare and equip him for spheres of wider usefulness. In 1835, at the age of thirty-two, he was ordained to his first charge as minister of the newly-erected Chapel of Ord, in Banffshire, a bleak, unattractive moorland district, where, with somewhat inadequate emoluments, he laboured with remarkable zeal, energy, and diligence for seven not uneventful years. Spiritual life had been at a very low ebb in the district; and contact with his high-toned evangelical fervour was the means of inspiring many, both young and old, with more exalted views of life, and influencing to a marked degree the moral tone of the whole countryside. A special feature of his work was the amount of time and attention he devoted to the preparation of the young to take their places as members of the Church, with results of such a character as were acknowledged long after for the depth and abiding nature of the spiritual impressions that were produced. It was at this period of his work that, in marrying, he received the congenial assistance in his pastoral work of an accomplished helpmeet, Miss Catherine Dyce, daughter of Dr. William Dyce. Eventful times were now approaching, and the parish of Ord, remote as it was, shared in the conflicts that ended in the Disruption of the Church of Scotland. With all the fervour of his nature Mr. Brown threw in his lot with the Evangelical party; and in October of the year which witnessed the great secession he received and accepted a call to Free St. James's Church, Glasgow, which may be described as a working-class congregation. He entered with great zeal into the work of his new sphere; and while neglecting no part of his congregation and pastoral duties, the seven years' practical seclusion at Ord began to bear fruit in the activities of literary production. In Glasgow he gathered around him a considerable congregation, and many of his sermons were of a high order of excellence. Special

mention has been made of those at communion seasons, which were full of evangelical fervour. Possessing as he did, however, eminent scholarly gifts and attainments, it was becoming more and more evident that a much more effective sphere for the exercise of his talents than presiding over a working-class congregation in a large city would be a professor's chair. Accordingly in 1857 he was appointed professor of apologetics in the Free Church College, Aberdeen, a position for which he was highly suited. During the time that he held the professor's chair he availed himself of his intervals of leisure to give the world some of the fruits of his studies. These were mainly devoted to commentaries of a popular character, and were chiefly on the four Gospels. There is no doubt that the publication of these works and the attention that he devoted to textual criticism marked him out as worthy to occupy a seat along with the distinguished men who were selected as the New Testament Revision Committee. During the twelve years that the Committee sat in the Jerusalem Chamber, Dr. Brown was rarely absent from his place, and among the eminent scholars who formed the Committee there was none more reverent or conscientious in the discharge of the important functions allotted to him. Although in his later years his failing eyesight gave him some trouble, he continued his work until almost the last. One of his latest books, published in his eighty-eighth year, was on a favourite subject, 'The Structure of the Apocalypse.' The work had somewhat of a pathetic aspect, from the fact that it dwelt on the last book of sacred writ, and that in the preface he spoke of having in this work closed his life's contribution. An interesting incident of his later career was his recognition, in a very gratifying way, by the King of Servia, who bestowed upon the venerable Principal the decoration of the Royal Order of St. Sava. Through the intervention of one of the Mackenzies of Gairloch, the Principal was induced to adapt his commentary on the Gospels for circulation among the Servians, and the acknowledgment of his services was made in 1894, on the completion of the translation. It would be difficult to parallel a minister of the Free Church, or perhaps any Church, who had during so long a life exhibited such freshness, vigour, and unimpaired physical and intellectual vitality as the venerable Principal. It was his boast in later years that he was able to retain so large a share of his juvenility of spirit. He did not, like many octogenarians and nonogenarians, live in the past, but kept abreast, as opportunity and strength permitted, of current theological literature of his day. He was to the last an eager student, and there was no more attractive listener in an audience than he, whatever the subject of lecture. During his long life he was rarely idle with his pen, and as to the older magazines and reviews one would be astonished to find the frequency with which his name figured in them. As a preacher he was full of fire and enthusiasm, and the distinguishing feature of his preaching was its depth, simplicity, and evangelical fervour. In his earlier years he took a very active share in evangelical work, and his services were in great request in various parts of the country. For many years he was a notable figure in Aberdeen life, and none who ever saw him in his later years will forget his quick, eager step as he moved about the city."

CONTRIBUTIONS RECEIVED FROM JUNE 18 TO JULY 16, 1897.

	£	s.	d.
General Cave	1	1	0
Rev. And. Watson	1	1	0
Miss Alcock	0	10	6
E. N. Habershon, Esq.	1	1	0
Miss Cave	1	1	0
Lieut.-Col. Colvill	0	10	0
Mrs. Wardle (3 yrs)	1	1	0
Mrs. D. Robertson	0	10	0
Miss Gillilan	1	1	0
Mrs. Kalley	0	10	6
Miss J. D. Smith	0	10	0
Dr. and Mrs. Small	0	10	6
Rev. C. C. Bull	0	10	6
Col. Maingay	1	1	0
Mrs. A. H. Squire	0	10	6
Miss Thompson	0	10	0
H. M. Paul, Esq.	1	1	0
Rev. M. Washington (2 yrs) ..	2	2	0
Genl. Sir J. Field, K.C.B.	1	1	0
E. F. Evans, Esq.	0	10	6
H. J. Millner, Esq., & Mrs (2 yrs)	2	2	0
J. J. Tustin, Esq.	1	1	0
M.-Genl. Poulton	1	1	0
Rev. Hubert Brooke	0	10	6
Mrs. Brooke, sen.	0	10	6
Mrs. Dale and Miss Fenwick ..	0	15	0
Mrs. Warren	1	0	0
Miss Tighe (2 yrs)	2	2	0
Mrs. Burton Alexander	1	1	0
Rev. T. Astor-Binns	0	10	0
Lady A. Blackwood	1	1	0
Mrs. E. E. Whitley	1	1	0
Rev. Canon Bruce	0	10	6
Major-General Christopher ..	1	0	0
Brighton Subscription, per Miss Coker	1	0	0
Stirling Subscriptions, per Alex. Crowe, Esq.	5	13	0
Derby Subscriptions, per Capt. Reid (£3 6s. 0d. and 7s. 6d.) ..	3	13	6
Liverpool Subscriptions, per Rev. S. Hawkes	7	0	0
Nottingham Subscriptions, per Rev. G. Edgcome	5	0	0
Collection at Drawing-Room Meeting, Windermere, per Mrs. Bolton	4	15	3
Collection at Drawing-Room Meeting, Lancaster, per W. Swainson, Esq.	2	14	6
Sums under 10s.	4	11	0

ARMENIAN CHRISTIANS RELIEF FUND.

"Friends in Finland," per F. W. Lönnbeck, Esq.	10	0	0
Mrs. Culling Hanbury, per S. G. Lushington, Esq.	10	0	0
"Evangelicals in Italy," per Central Committee of Rome pro Armenia, per Rev. H. J. Piggott	23	0	0